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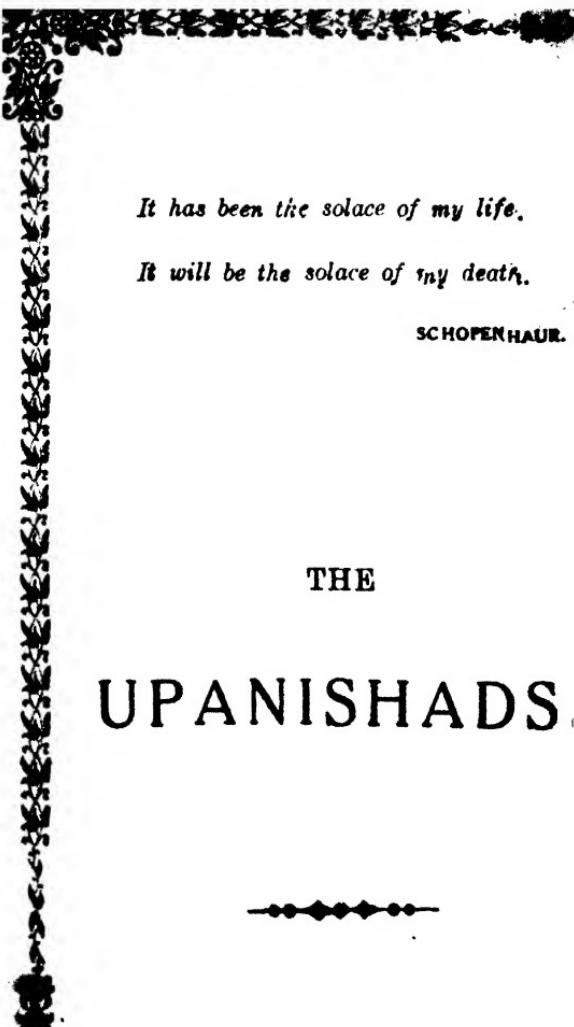












*It has been the solace of my life.*

*It will be the solace of my death.*

SCHOPENHAUER.

THE

# UPANISHADS



# THE UPANISHADS

WITH TEXT IN DEVANAGARI

AN ENGLISH TRANSLATION OF IT

AND OF  
Sri Sankara's Commentary.

PUBLISHED BY

V. C. SESHACHARRI, B.A., B.L., M.R.A.S.

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स्त्रियास्तिपरोधम्  
THE  
**Chbandegya**  
**UPANISHAD**  
AND  
**RJ SANKARA'S COMMENTARY**

TRANSLATED BY  
GANGA'NATH JHA, M.A., F.T.C.

PUBLISHED BY  
BESHACHARRI, B.A., B.I. M.R.A.S.  
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**TO**

**Dr. Annie Besant**

**P. T. S.**



## PREFACE.

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THE encouragement which the first three volumes of this series have received at the hands of the public and the request of many of my friends to have the second part of the Chhândogya publised as soon as possible have induced me to get the present volume through the press within a short space of time.

I am glad I am in a position to announce that the translation of the Brihadâranyaka Upanishad which was in the hands of Pandit Gangâ Nath Jhâ has been completed and it will shortly be issued in parts.

V. C. SESHACHARRI,

*Publisher.*

MADRAS,

*May, 1923.*



# The Chha'ndogya

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## SECOND PART.

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# The Chha'ndogya Upanishad

## ADHYĀ'YA V.

### KHANDA I.

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो  
पाव ज्येष्ठश्च श्रेष्ठश्च ॥ ? ॥

He who knows the oldest and the best becomes  
the oldest and best. Breath indeed is the oldest  
and the best. (1)

Com. The northern way of the philosophy of  
the conditioned Brahman has been explained.  
Now, in the fifth *Adhyāya*, after having explained  
the same way, with regard to the knowers of the  
Five Fires, and to such house-holders and celibates  
as are devotional in their nature and endowed with  
other sciences,—what is to be described is another  
way, the Southern, characterised by “*Smoke*” and  
the rest, which belongs to those who perform  
sacrifices alone, and which is in the shape of  
requent returns, a way of metempsychosis, much  
harder than the previous one. Such explanation,  
being for the purpose of creating dispassion in the  
minds of men, is now begun. “*Breath is the best,*”

among speech &c. This Breath has been frequently mentioned in the foregoing sections: "Breath is *Samvarga*" &c., &c. "But how is Breath the best among Speech &c., when the character of functioning conjointly belongs equally to all of them; and whence follows its meditation?" In order to establish the fact of Breath being the best, the present section is begun. Any one, who knows that which is the oldest in age, and the best in quality, becomes the oldest and the best. Having attracted the listener by mentioning the result, the text lays down that "Breath is the oldest" in age, among speech and the rest, because, while the child is in the womb, the Breath attains its functioning stage, before speech and the rest, and it is by this prior functioning of the Breath that the foetus grows, while it is only after the organs of sight &c., have been developed in the foetus, that speech &c., begin to function, hence, Breath becomes the oldest in age. The fact of Breath being the best will be explained by the instance of the *Suhaya* (horse) &c., &c. Hence, in this aggregate of causes and effects, Breath is the oldest and best.

यो ह वै वस्त्रिणं वेद वस्त्रिणोऽपि स्वाना भवति यामाय वस्त्रिः

॥ ३ ॥

He who knows the richest, becomes the richest of all his own. Speech is the richest (2

*Com.*—"One who knows the richest,"—i.e., the best *corerer*, the most endowed with wealth—himself being the richest among all his own relations. It is explained what the richest is

'Speech is the richest,'—since eloquent persons uppress others, they are the most endowed with wealth ; and hence speech is the richest.

यो ह वै प्रतिष्ठा वेद प्रति ह तिष्ठ्यमिमः श्रुतोकेऽसुमिः श्रुत्वाय प्रतिष्ठा ॥ ३ ॥

He who knows firmness, becomes firm in this world and also in the other. The eye is firmness (3)

*Com.*—He who knows firmness, becomes firm in this world, and also in the other. It is explained what firmness is : "The Eye is firmness"—inasmuch as it is only by seeing with the Eye, that one remains firm on even as well as on rough ground ; the Eye is firmness.

यो ह वै संपदं वेद सः हार्षम् कामा पश्यन्ते देवाश्च मानुषाश्च  
श्रोत्रं वाव संपत् ॥ ४ ॥

One who knows prosperity,—all his desires prosper, both divine and human. The Ear is prosperity. (4)

*Com.*—One who knows prosperity,—all his divine and human desires prosper. It is explained what this prosperity is : "The Ear is prosperity,"—since it is by the Ear that the Vedas are heard, and their meaning understood, whereby, sacrifices are performed, whence proceed all desirable things ; therefore, the Ear being the means of the prosperity of desires, it is *prosperity*.

यो ह वा आयतनं वेदाऽऽयतनः ह स्वानो भवति मनो ह वा  
आयतनम् ॥ ५ ॥

One who knows the home becomes the home of his people. Mind is the home. (5)

*Com.*—One who knows the home becomes the home, i.e., the support—of all his people. It is explained what the home is:—"Mind is the home,"—since mind is the substratum of the objects,—cognised by the senses for the sake of the person in the shape of perceptions, therefore, mind is said to be the home, or substratum.

अथ ह प्राणा अहः श्रवसि व्यूदितेऽहः श्रेयानस्मयहः श्रया-  
नस्मीति ॥ ५ ॥

Now, the five senses quarrelled together, as to who was the best—saying 'I am better,' 'I am better.'

(6)

*Com.*—Now, the senses, described above with their qualities, quarrelled together every one of them saying 'I am better,' 'I am better,' and thus contradicting one another.

ते ह प्राणा प्रतापति पितरमेत्यानुभवन्ते न श्रष्ट इति ।  
तान्दोवाच ग्रन्थिन्य उक्तव्यं श्रावते श्रावते पाचिष्ठतर्गत इत्येत स व.  
श्रेष्ठ इति ॥ ६ ॥

The senses having gone to *Prajāpati*, their father, said to him: 'Sir, who is the best amongst us?' He said to them: 'He on whose departure, the body looks the worst, that amongst you is the best.'

(7)

*Com.*—Thus quarrelling among themselves, and desiring to decide as to who among them was the best, they went over to their progenitor, *Prajāpati*, and asked him: "Who among us is the best in quality?" The father replied. "from amongst you, he, on whose departure, this body

looks the worst,—even though living, yet appearing like dead, and looking worse than a corpse, unclean and untouchable—that amongst you is the best." He replied in this round about way, in order to avoid giving pain to any of them.

सा ह वाग्ब्रकाम सा मन्त्रमं प्राण्य पर्यन्तोदाच कथम-  
शकतं मज्जिभिरुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन  
पद्मनश्चया शृण्यन्तः शोत्रेण आयन्तो मनसंवर्मिति प्रविक्षेप  
इ याकु ॥ ८ ॥

The Speech went forth; and having stayed away for a year, it came back and asked: 'How have you been able to live without me?' 'Just like the dumb not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.' Speech entered. (8)

*Om*—Having been thus addressed by their Father, from among the senses, speech went forth; and having stayed away for a year,—i.e., ceased to exercise its function,—and then having come back asked the other senses: "How were you able to hold your own during my absence?" They replied: "just as the dumb &c.—i.e., just as in the ordinary world, the mute, not speaking with speech, live all the same. In what way does he live? "Breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind,"—just performing the functions of all the other senses. In the same manner, did we manage to live. Having thus realised the fact of itself not being the best among the senses, Speech entered into the body i.e. began to exercise its function.

चक्षुहोच्चकाम तत्संवत्सरं प्रोप्य पर्येत्योवाच कथमशक्तर्तं  
रज्जीवितुमिति यथाऽन्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो  
गच्छ शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसंवभिति प्रविवेश ह चक्षुः

॥ ९ ॥

श्रोत्रः होच्चकाम तत्संवत्सरं प्रोप्य पर्येत्योवाच कथमशक्तर्तं  
रज्जीवितुमिति यथा वधिग्र अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो  
गच्छ पश्यन्तश्चक्षुगा ध्यायन्तो मनसंवभिति प्रविवेश ह श्रोत्रम्

॥ १० ॥

मनो होच्चकाम तत्संवत्सरं प्रोप्य पर्येत्योवाच कथमशक्तर्तं  
रज्जीवितुमिति यथा वाला अमनमः प्राणन्तः प्राणेन वदन्तो वाचा  
पश्यन्तश्चक्षुगा शृण्वन्तः श्रोत्रेणवभिति प्रविवेश ह मनः ॥ ११ ॥

The Eye went forth ; and having stayed away for a year, it came back, and asked : ' How have you been able to live without me ? ' ' Just like the blind, not seeing, breathing with the breath, speaking with the speech, hearing with the ear, and hinking with the mind.' The Eye entered. (9)

The Ear went forth ; and having stayed away for a year, it came back and asked : ' How have you been able to live without me ? ' ' Just like the deaf, not hearing, breathing with the breath, peaking with the speech, seeing with the eye, and hinking with the mind.' The Ear entered. (10)

The Mind went forth ; and having stayed away for a year, it came back and asked : ' How have you been able to live without me ? ' ' Just as children, without mind, breathing with the breath, peaking with the speech, seeing with the eye, and hearing with the ear.' The Mind entered. (11)

*Com.*—The rest is similar to what has gone before. The eye went forth, the ear went forth, the mind went forth, &c. &c. &c. "Children without mind,"—i.e., with undeveloped minds.

अथ ह प्राण उच्चिकमिष्टम यथा मुहयः पङ्गवीशशङ्कुन्संखि-  
देदेवभितगन्प्राणांसमग्विदत्तः हभिसमेत्योनुर्भगवनेभित्वं नः श्रिष्ठो-  
ऽस्मि मान्करीरिति ॥ १२ ॥

Now the Breath, just as going to depart, tore up the other senses,—just as a spirited horse might tear up the pegs to which he is tethered. They gathered round him, and said: 'Sir, prosper, you are the best of us; do not depart.' (12)

*Com.*—When speech &c., had all been examined, the Breath in the mouth, just as he was going to depart—i.e., just as he thought of going away—did this: just as in the ordinary world, a spirited horse, when struck by his rider by a whip with a view to test him, might tear up the pegs to which he is tethered,—so did Breath tear up the other senses, speech and the rest. And these senses, having been thrown from their places, and not caring to live there, gathered round the Breath in the mouth, and said: 'Sir, prosper,'—be you our lord—because 'you are the best amongst us; and do not depart from this body.'

अथ हैनं वायुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ  
हैनं चशुरुवाच यदहं प्रति प्रतिष्ठाऽस्मि त्वं तत्प्रतिष्ठाऽसीति ॥ १३ ॥

अथ हैनं श्रोत्रमुवाच् यदहः संपदस्मि त्वं तत्संपदसीत्यथ हैनं  
मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

Then speech said to him : 'If I am the richest, you are the richest.' Then the Eye said to him : 'If I am firmness, you are firmness.' (13)

Then the Ear said to him : 'If I am prosperity, you are prosperity'; Then the Mind said to him : 'If I am the home, you are the home.' (14)

*Com.*—Now speech and the rest, confirming, as it were the superiority of Breath, said—just like people recognising the authority of the king by making presents to him. Speech said: 'If I am the richest, you are the richest' *i.e.*, the property of being the richest, which belongs to me, is yours. Or, it may mean, that this property is in reality your own; it was through ignorance that I mistook it for my own. The same interpretation is applicable to the cases of the Eye, the Ear and the Mind.

न वै वाचो न चक्षुः पि न श्रोत्राणि न मनः सीयाचक्षते  
प्राणा इत्येवाऽचक्षते प्राणो लंबनानि सर्वाणि भवति ॥ १३ ॥

And people do not call them 'speech,' 'eye,' 'ear,' or 'mind'; they call them 'Breath' for Breath is all these. (15)

*Com.*—The assertion of the text that the speech said so to the breath in the mouth is true; because, in ordinary parlance, the senses are not called either 'speech,' or 'eye,' or 'ear,' or 'mind,' but 'Breath. Because Breath is all these senses; therefore, what the speech &c., told the Breath was only a fact. "Well, how can this be?" It is only sentient persons that can quarrel among themselves, as to who is the best of them. Nor is it possible for the Eye, &c., to speak, without speech;

nor is it possible for them to depart from the body; then again, to enter in it, go to *Brahman*, or eulogise the Breath. True: but the sentient character of speech and the rest is based on Scriptures, inasmuch as they are presided over by the deities of Fire &c. If it be urged that this theory of a multiplicity of sentient agencies in a single body militates against the *nyāya* doctrine,—we deny this; because, they hold God to be the efficient cause (of the body); and those that admit such a God, also hold that it is always through the supervision of God, that any functioning is possible, for the internal and external organs, mind and the rest. And we too do not hold the intelligent deities of Fire &c., to be the inner 'enjoyers' (personal agents); but as a matter of fact, we admit a God, only as supervising over these deities,—having in themselves the causes and effects, being only different manifestations of the single deity of *Prâna*, and serving only as prototypes of the millions of differentiations into the Physical, Supernatural, Divine, and the like. And this God is without any organs,—as declared in such texts as: "without hands and feet, he runs and holds, he sees without eyes, and hears without ears." and the *Śvetâśvatara* reads: "Look upon *Hiranyagarbha* being born"; "He brought forth *Hiranyagarbha*, first of all" and so forth. We are going to explain later on that the *Enjoyer* is the *Tîva*, connected with the results of actions, and as such, differing from the aforesaid God. The conversation of speech and the rest is a mere assumption,—meant to establish, for the wise, the

superiority of Breath, both by means of negative and affirmative reasonings. Just as in the world, certain persons, quarrelling on the point of the superiority among themselves, ask a wise person as to who among them is the best,—and being told in reply that one who accomplishes such and such a task is the best, they go forth and each of them tries to fulfil the condition laid down, and thereby ascertain the superiority of one amongst themselves;—so, exactly the same process the text has applied, by assumption, to the case of speech and the rest. The wise one is to ascertain the superiority of Breath, on the ground of the fact that the body was seen to live, in the absence of speech and the rest, while it ceased to live on the departure of breath. As says the text of the *Kaushitaki* also: "one lives devoid of the Speech we see the dumb; one lives devoid of the Eye: we see the blind; one lives devoid of the Ear: we see the deaf; one lives devoid of the Mind: we see the children; one lives when the arm is cut off; one lives when the thigh is cut off," and so forth.

---

Thus ends the First *Khanda* of *Adhyaya V.*

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## ADHYA'YA V.

### KHANDA II.

स होवाच कि मेऽनं भवियताति यत्किञ्चिद्दमाधम्य आश-  
कुनिभ्य इति होचुस्तदा प्रतदनस्यान्नमनो ह वै नाम प्रयश्म् । न  
ह वा प्रवंशिदि किञ्चनानन्तं भवतीति ॥ १ ॥

He said: 'what shall be my food?'. They replied: 'whatever there is, from the dogs to the birds'. This is the food of the Breath ; his name is distinctly 'Ana.' For one who knows this, there is nothing that is not food. (1)

Com.—The Breath in the mouth said : "what shall be my food ?" Having assumed the breath to be the questioner, the text assumes the speech and the rest to be the repliers ; and the reply given is : "whatever is known as food, in this world, including even dogs and birds, that will be your food." And in order to show that Breath is the eater, and that everything is food for Breath, the text adds its own independent testimony, apart from the assumed story : whatever food is eaten by living beings, in this world, is really of *Ana*. Breath, i.e., all food is eaten by the Breath alone. And in order to show that it pervades over activity of all kinds, the name of Breath is distinctly "*Ana*" ; the prefix "*Pra*" only specialising the *motion* (signified by the root '*Ana*'). The distinct utterance of the

name "Ana" constitutes an utterance of the name of the eater of all foods; i.e., the name "Ana" directly denotes the 'eater of all foods.' One who knows this—i.e., knows himself to be Breath, as residing in all beings, and as the eater of all foods—, for such a one, there is nothing that is not eatable; i.e., for such a knower, everything becomes food; since the knowing Person is Breath itself;—as declared in another text having begun with "It is from Breath that it rises, it is in Breath that it sets", it finishes with 'from the knower of this does the sun rise, in the knower of this does it set.' (1)

भ होवाच कि मे वासो भवियत्वंयाप इनि होचुस्तस्मा द्वा  
एतदशिष्यन्तः पुरस्ताचोपगिष्ठाचाद्वः परिदृश्यति लभुको ह वासो  
भवन्नन्मा ह भवति ॥ २ ॥

He said : 'What shall be my clothing ?.' They said 'water'. Hence, it is that while eating, people cover it, both before and after, with water. He thus obtains clothing, and is no longer naked. (2)

*Com.*—The Breath said again,—the assumption being as before : "what shall be my clothing ?". Speech &c., replied "water." And because water is the clothing of Breath, therefore, when going to eat, and also after having eaten, the learned *Brâhmanas* do this. What is it that they do ? Before eating, and after having eaten, they cover up the Breath with water, as if with cloth. Then he becomes capable of being clothed,—i.e., obtains clothing, and ceases to be naked. Since the absence of nakedness is signified by the mere

presence of the cloth, the addition of "ceases to be naked" must be taken to mean that he also obtains a wrapper. What is meant here is that the sipping of water, done before and after food, must be simply looked upon as being the clothing of Breath; and the "covering by water" is not a third sipping. Because, what is meant by the preceding *mantra* is that whatever food is actually eaten by living beings is to be looked upon as belonging to the Breath; so too, in the present case, the questions—what will be my food, and what will be my clothing—and the replies given being exactly similar. Otherwise, if the present passage be taken to signify the performing of an independent sipping—apart from what is ordinarily performed, then, in the former case too, the food ordained for Breath would come to include even such insects &c., as are not ordinarily eaten. For, the question and the reply in the two cases being exactly similar, and being for the sake of knowledge, and as such, the section being simply for the sake of knowledge, it can never be right to interpret them by halves. There is an objection that the ordinary sipping is for the sake of preparation—readiness for food, and as such cannot be for the second purpose of clothing the Breath. But this objection does not hold: since we do not assert the sipping to have both the ends; all that we mean is that the water, that is sipped for the sake of readiness, is to be looked upon as clothing for Breath—this is what is enjoined by the passage; and as such, the objection to the double purpose of the sipping falls to the ground.

If it be urged that it could be so looked upon, only if the water were for the purposes of clothing,— we deny this; because in a sentence, which is meant to have the sole purpose of knowing the clothing, if the meaning be taken to be the laying down of an independent sipping for the sake of clothing, and also the injunction of looking upon it as not naked,—there would be a split of the sentence; and there are no grounds for holding the sipping to have both the purposes.

तद्देनत्सत्यकामो जावाणो गोश्रनये वैयाग्रपद्यायोक्त्वाच ।  
यश्यायेनच्छुक्राय स्याणवे वृयाज्ञायेनवासिमञ्जाग्नाः प्रगंहेयुः  
पलाज्ञानीनि ॥ ३ ॥

*Satyakāma Jībīla*, having explained this to *Gosruti* the son of *Vyāghrapad*, said to him: 'if one were to tell this to a dry stick, branches should shoot forth, and leaves would sprout out from it.' (3)

Com.—The aforesaid philosophy of Breath is eulogised. *Satyakāma Jībīla*, having explained this philosophy of Breath to *Gosruti*, the son of *Vyāghrapad*, said to him something else, that follows: 'If even to a dry stick, one knowing the Breath were to explain this philosophy, from that stick would shoot forth branches, and leaves would sprout out. What then would be the result, if it were explained to a living man?"

अथ यदि महजिगमिषेद्मावास्यायां दीक्षित्वा पौर्णमास्यां रा  
सर्वाषधस्य मन्ये दधिमुनोरुपमर्थ्य उपेष्ठाय श्रेष्ठाय स्वाहेत्यः ।  
वाज्यस्य इत्वा मन्ये संपातमवनयेत् ॥ ४ ॥

If one desire to reach greatness, then having performed the initiatory rite on the *Amavasya* and on the *Purnamasi* night, having stirred up with curd and honey, the mash of all the herbs, he should pour 'a libation of ghee into the fire, saying 'Svāhā to the oldest! Svāhā to the best!'; and then he should throw the remnant into the masin. (4)

Com.—The text now lays down the action of mashing, for one who knows the Breath as described above. Now, after this, if one wish to reach greatness, then he should perform the following action. Greatness is followed by wealth; and the wealthy person possesses treasures; and these treasures are the means of the performance of actions whence becomes possible either that of the Gods or that of the Fathers. And with a view to this end, if one desires greatness, he should perform this action, which is not for one who desires merely a sensuous enjoyment of objects. And it is for such a one that the restrictions of time &c., are laid down. Having been initiated on the *Amavasya* night,—i.e., having observed the restrictions of sleeping on the ground and performed the penances of speaking the truth, observing strict celibacy and the like. The initiatory rite itself, however, does not make up the whole action; because, the action of mashing does not form part of it. From another text—*Upasadvrati* &c.—one also observes another restriction of drinking milk alone. On the *Purnamasi* night, he begins the action proper. Having collected all sorts of herbs—those found in the villages, as well

As those in the forests—, in quantities either large or small, he should thrash them, and make them up into a pulp, and then having put the pulp into a vessel or a cup made of *udambara* wood—in accordance with an injunction occurring in another text—he should mash it up with curd and honey ; and then having placed the whole thing before him, he should pronounce “*Svāhā* to the oldest ; *Svāhā* to the best !” and pour a libation of ghee into the ordinary fire, and throw the remnant, attaching to the *Sruve*, into the mash.

वसिष्ठाय त्वाहेत्यग्रावाज्यस्य हृत्वा । पन्थे संपातमवनयेत्पतिष्ठार्य  
स्वाहेत्यग्रावाज्यस्य हृत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्रा-  
वाज्यस्य हृत्वा मन्थे सुंपातमवनयेदायतनाय स्वाहेत्यग्रावाज्यस्य  
हृत्वा मन्थे संपातमवनयेत् ॥ ९ ॥

Saying ‘*Svāhā* to the richest’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘*Svāhā* to firmness’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘*Svāhā* to prosperity’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘*Svāhā* to the home’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. (5)

*Com.*—The rest is similar to what has gone before. He should throw the remnant after having made the libation, saying, in each case ‘*Svāhā* to the Richest, to Firmness, to Prosperity, and to the Home’.

अथ प्रतिसृष्ट्याग्नौ मन्त्रमादाय जपत्यमो नामस्यमा हि ते सर्वमिदै स हि ज्येष्ठः अग्नो राजाऽधिपतिः स मा ज्येष्ठः श्वेष्ठः राज्यमाधिपत्यं गमयत्वहमेवेदै सर्वमसानीति ॥ ६ ॥

Then, moving away, and holding the māsh in his hand, he recites: "Thou art 'Ama' by name, as all this rests with thee. He is the oldest and best, the king and sovereign. May he lead me to the oldest age, to the best position, to kingship and sovereignty. May I be all this." (6)

Com.—Then, moving a little away from the Fire, and holding the mash in his hand, he recites the following Mantra: "Thou art *Ama* by name"—*Ama* is the name of Breath; and inasmuch as Breath moves in the body, by means of food, the mash, being a food of Breath, is eulogised, as being Breath itself: "Thou art *Ama* by name". Why? Because all this universe rests with thee, in the character of Breath. And the mash, as Breath, is also the oldest and best; and hence also, "King," "Bountiful," and "Sovereign"—i.e., one who extends his protection to all things. May this mash lead me to its own realisation and the rest. "May I be all this"—world,—like the Breath. The particle "*it*" signifies the end of the mantra.

अथ खल्वेतयर्चापच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठः सर्वधातममित्याचामति इति भगस्य धीमहीति सर्व पिबति निर्णिज्य क \* सं चमसं वा श्वादम्भः संविशति चर्मणि वा स्थणिडले वा वाचंयमोऽप्रसाहः स दे लियं पश्येत्समृद्धं कैमति विद्यात् ॥ ७ ॥

Then he eats with the following verse, at each foot: saying, 'we ask for Sāvitris,' he takes a little ; saying 'the God's food', he takes a little ; saying 'the best and all-sustaining,' he takes a little ; saying 'we meditate upon the quick of the God' he drinks up all; and having cleansed the vessel or cup, he lies down behind the fire, either on a skin, or on the ground, in silence, peacefully. Now if he sees a woman, he must know that his business has succeeded. (7)

*Com.*—After this, at each foot of the following verse, he takes a little of the mash. That is, he takes a morsel at each foot of the verse "*That food of Sāvitri*" of the progenitor, which includes both the 'Breath and the Sun'—"we asked for"—this food being in the form of the mash; the meaning being "by eating of which food of the Sun, we shall attain to the form of the Sun." "Of the God"—of the Sun—refers to "*Sāvitri*" gone before. "Best" of all the foods. "All-sustaining"—the greatest Sustainer, or the Creator, of the whole world. Both of these qualify the "food". "Quick"—i.e., of quick form—of the Sun, "we meditate upon"—we think of, after having our hearts purified and duly prepared by the excellent food. Or, the meaning may be: "we performed this sacrifice with a view to attaining to greatness, the cause of '*Bhāga* (Riches); and it is this that we think of." "He drinks up all", that is left of the mash. And having cleansed the vessel or the cup of *udumbara* wood, and having washed his mouth after eating he lies down behind the fire, with his head toward the East, either on a skin, or on bare ground, i

silence (not speaking);—“in peace”—*i.e.*, having his mind under such control as not to be troubled by evil dreams. Then, if he sees, in his dream, a woman, *i.e.* must understand that his business in hand has succeeded.

तदेष्य श्रोको यदा कर्मसु काम्येषु द्वियं + स्वंश्यु पश्यति समृ-  
द्धे तत्र जानीयात्तस्मिन्स्वप्ननिरङ्गने तस्मिन्स्वप्ननिरङ्गने ॥ ८ ॥

And there is this verse to the effect: ‘If during such sacrifices as are performed with a definite end in view, one should see a woman in dreams,—in such dream-vision, he should recognise success; *iea!* in such dream-vision.’ (8)

*Com.*—To this effect, there is this verse: if, during the performance of such sacrifices as are performed with certain definite ends in view, one happens to see a woman, during his dreams, then he should recognise success; *i.e.*, he should know that success would surely result. “In that dream-vision”—*i.e.*, in that vision of a woman, in a dream, the repetition is meant to indicate the end of the sacrifice.

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Thus ends the Second *Khanda* of *Adhyāya V.*

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## ADHYA'YA V.

### KHANDA III.

अतेकेतुर्द्दर्शणेयः पञ्चालानां समितिमेयाय ते वा ह प्रवाहणो जवलिरुद्धाच कुमागनु त्याऽग्निपतितेत्यनु हि भगव इति ॥१॥

Svētakētu, the grand-son of Aruna, went to the assembly of the Panchālas. Pravāhana Jivala asked him : 'Boy, has thy father taught thee?' 'Yes, Sir.' (1)

Com.--For the purpose of creating dispassion in the minds of those desiring Liberation, various ways have to be explained--ways beginning from Brahman and ending down to the tuft of grass. With a view to this, the next story follows. Svētakētu, by name,--the grand-son of Aruna, went to the assembly of the Panchāla people. And when he had reached the assembly, Pravāhana, the son of Jivala, asked him : 'O Boy, has thy father taught thee?'—meaning thereby—"What hast thou been taught by thy father?" Being thus asked, the boy replied. "Yes, Sir,"—meaning "Yes, I have been taught by my father."

वेत्थं यदितोऽभि प्रजाः प्रयन्तीति न भगव इति वेत्थं यथा पुनर्गवर्तन्ते ३ इति न भगव इति वेत्थं पश्चोद्देवयानस्य पितृयानस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

'Dost thou know where men go to, from here?' 'No, Sir.' 'Dost thou know how they return?' 'No, Sir.' 'Dost thou know the diverging point of the two paths—the path of the Gods and the path of the Fathers ?' 'No, Sir'.

*Com.*—He said to him: “ If thou hast been taught, dost thou know the place where men go to, after having gone up from this world?” The other replied “No, Sir”—“I know not what you ask.” “Then dost thou know by what means they come back?” He replied: “No, Sir.” ‘Dost thou know the point of divergence of the two partly contiguous paths”—*i.e.*, the place from where the persons destined for the two paths, having gone together for some distance, separate from one another. ‘No, Sir.’

वेत्य यथाऽसौ लोको न संपूर्यते ३ इति न भगव इति वेत्य  
यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति  
॥ ३ ॥

‘Dost thou know why that world is never filled ?’ ‘No Sir.’ Dost thou know how in the fifth libation, water comes to be called *Man* ? ‘Indeed, Sir, no.’ (3)

*Com.*—“ Dost thou know why that world of the Fathers—from where people come back—is not filled with the many men that are passing thither?” He replied: “No, Sir.” “Dost thou know how, in what order, when the fifth libation has been poured, the water, that is poured at the sixth libation, comes to be called ‘*Man*’?” He replied: ‘Indeed, Sir, I know not any of these things.’

अथानु किमनुशिष्योऽयोचथा यो हीमानि न विद्यात्कथः सोऽ-  
नुशिष्यो ब्रुवीतेति स हाऽप्यस्तः पितुर्भैमेयाय तः होवाचाननु-  
शिष्य वाव किल मा भगवानब्रवीदनुत्वाऽशिष्यमिति ॥ ४ ॥

'Then, why didst thou say thou hadst been taught ? One who does not know these things, how can he declare himself instructed ?' Troubled in mind, he came to his father's place, and said to him : 'Sir, without having taught me, you told me that I had been taught.' (4)

*Com.*—“Thus then, being totally ignorant, wherefore didst thou say thou hadst been taught ? One who knows not the things that I have asked, how can he declare among the wise, that he is instructed ?” Thus troubled in mind, by the King, *Srētakētu* came to his father's place, and said to his father : “Sir, without having taught me, you told me, at the time of finishing my studies, that you had taught me.”

पञ्च मा गजन्यवन्मुः प्रश्नाप्रार्थीतेणां नेकं च नाशकं वि-  
वर्तुमिति स होवाच यथा मा त्वं तद्दानवदो यथाऽप्यमेया नेकं च  
त वेद यद्यहमिमानवेदियं कथं ते नावश्यमिति । ५ ॥

म ह गौतमो गजोऽप्यमेयाय नस्मै ह प्राप्तायार्हाचकार म ह  
गतः सभाग उद्देश्याय तः होवाच मानुष्यं भगवन्गोत्तम विजन्म्य  
तं वृणीथा इति स होवाच तत्त्वं गजन्मानुयं वित्तं यमेव कुमा-  
म्यान्ते वाच्मभागथास्नामेव मे ब्रह्मानि स ह कृच्छ्री वभूय ॥ ६ ॥

'That fellow of a *Kshatriya* asked me five questions, and I could not understand even one of them.' The father said : 'As you told me these

questions, I did not understand any one of them. If I had known these, why should not I have told them to you ?' (5)

Then *Gautama* went over to the King's place, and when he reached the place, the King tendered him proper respects. In the morning, he went over to the King in his assembly. The king said *Gautama*, ask a boon out of such things as belong to the world of men.' He replied : 'Let such things as belong to the world of men rest with thee. Speak to me the same speech that thou didst speak to my boy.' He was perplexed. (6)

*Com.*--Because five questions did the "fellow of Kshatriya" one whose relatives are Kshatriyas i.e himself being a wicked person--put me; and out of these questions I could not understand the meaning of even one of them. The father replied: Just as you came, you repeated these questions to me, and I could not understand a single one of them. Thus then, from your own ignorance, you should infer my ignorance also. That is to say, just as you do not know these questions, so, I too do not know them. Therefore, do not think otherwise (ill) of me, because I do not know them; had I known them, for what reason should I not have told them to you, my dear child, at the time of your finishing studies." Having thus consoled his boy, *Gautama*--i.e., the Rishi of the family of *Gautama*--went over to the place of the king *Jaivali*. And to him, the king offered proper respects. And being thus entertained by the king, *Gautama* went over to him in the morning, as he was sitting in his assembly. Or, "*Sabhāga*" may

mean "being duly respected" by others. *Gautama* came to the king. The king said to *Gautama*: "Asi for a boon out of such things as belong to the human world"—i.e., such things as villages and the like. *Gautama* replied: "O king, may such human wealth rest with thee. Thou must speak to me the same speech, full of questions, that thou didst speak to my boy." Having been thus addressed by *Gautama*, the king became perplexed, as to how he could do what he was asked to do.

तः ह चिरं यसेत्याज्ञापयाचकार नः होवाच यथा मा ते  
गौतमावदो यदेयं न प्राक् त्वतः पुग विद्या ब्राह्मणान्गच्छिति  
तस्मादु सर्वेषु लोकेषु क्षत्रस्यव प्रजामनमभूदिति तर्मस होवाच । ७

He commanded 'stay here for a long time'. Then he said to him: 'As to what you have told me, *Gautama*, before you, this knowledge did not go to the *Brahmana*; and therefore, among all the people, it was only to the *Kshatriya* that this teaching of this belonged.' Then he began. (7)

*Com.*—He was perplexed, because he could not deny the request of the *Brahmana*; and so thought it his duty to explain the philosophy to him; and he commanded him to stay for a long time. The king hinted at the philosophy, and then ordered him to say,—for this he apologises, by giving an explanation of his conduct. The king said: Though equipped with all knowledge, yet, through ignorance of this particular philosophy, you have asked me, in such a way, to explain to you the philosophy, that I am declaring it to you. But there is something to be said on this point,—

that prior to you, this knowledge did not go to the *Brâhmanâs*; nor did the *Brâhmanâs* teach this Science. And it is for this reason, an universally recognised fact that it was to the *Kshatriya* caste alone that the business of teaching this Science to pupils belonged. And it is through a line of *Kshatriyas* alone that this science has been handed down up to this day. However, I am going to impart it to you; and henceforth it will go to the *Brâhmanâs*. Therefore you will excuse me for what I have said." Having said this, he, the king, explained the Science to him.

Thus ends the Third *Khanda* of *Adhyâya V.*

## ADHYA'YA V.

### KHANDA IV.

असौ वाव लोको गौतमामिस्तस्याऽदित्य एव समिद्धशमये  
भूमोऽहर्निश्चन्द्रमा अङ्गान क्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

'That world, *O Gautama*, is the Fire; the Sun is its fuel, the rays are the smoke, the day is the flame, the Moon is the embers, and the Stars are the sparks.'

(1)

*Com.*—The question that is taken in hand first is about the water in the fifth libation; because, an explanation of this would make easier the explanations of the other questions. The beginning of the two libations of the *Agnihotra* have been described in the *Vâjasanâya*; and the questions refer to that. The starting up of the libation is the

Way, the satisfaction is Firmness, and the rise is the Return into the world. The explanations of these have also been given in the same book : "These two libations, on being poured, start up ; and they enter the sky ; they make the sky the *A'haranîya Fire*; they make the Air fuel, the rays the white libation ; then they satisfy the Sky ; and then rise up &c., &c. Similarly do they satisfy the Heaven ; and thence they return ; and then having entered into this earth, and satisfied it, they enter into the man ; then finally having entered into the woman, they rise up in the world." And what is shown here is that the mere commencement of the two libations of *Agnihotra* is made in the said manner. Whereas, what is meant to be laid down here is the means of attaining to the northern path, in the shape of worshipping, as Fire, the aforesaid commencement, in the shape of the *Apûrva* of the *Agnihotra* sacrifice, after having divided this latter into its five component parts. With this view, it is declared : "That world, O Gautama, is the Fire, &c". What is meant here is that the morning and evening libations of the *Agnihotra*, poured by means of milk &c., accompanied by due devotion, duly endued with the *A'haranîya Fire*, Fuel, Smoke, Light, Embers and Sparks, as also with the agencies of the doer and the like,—having gone up through the sky, enter into the Heavenly Region, and thus become etheroalised, come to be connected with water, and hence called by the name "water," and also by the name "Faith"; and the Fire is the substratum of these. The fuel &c., connected with them are next described: The idea of

Fire in the libations is also pointed out in the same manner: "That world is the Fire, O Gautama—just as in the case in question we have the *A'habaniya* Fire, the substratum of the *Agnihotra*. And of this Fire, named "the Heavenly Region", the Sun is the fuel; as that world shines only when lighted up by the Sun; therefore, on account of *lighting up*, the Sun is the fuel. The rays are the smoke, because they rise from it; as it is from the fuel that smoke rises. The Day is the Flame,—because of the similarity of being bright, as also of being the effects of the Sun. The Moon is the embers, —because it is only when the Day has ceased that it becomes visible; just as it is only when the Flame is extinguished that the embers become visible. The stars are the sparks,—because these are also esprinkled about, like parts of the Moon (just as sparks of the embers).

तस्मनेतस्मन्नमौ देवाः श्रद्धां जुहन्ति तस्या आहुतेः सोमो  
जा संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of faith; and from this libation, king *Soma* is born.(2)

*Com.*—In the Fire described above, the Gods—the sacrificer's *Prinas*, in the shape of Fire &c., with regard to the Gods—pour the libation of 'Faith'—the etherealised waters, in the shape of the various modifications of the *Agnihotra* libation, endowed with Faith, are called "Faith." Specially in the question it is mentioned that "in the fifth libation the water comes to be called 'Man'",—which points to water as being the object poured as libation. And it is also ordinarily known that

'Faith is water' and that 'it is only after Faith has been taken up that people start a work.' This 'Faith' in the form of water, they pour as libation and from this libation is born *Soma*, the king who is a modification of waters called "Faith" that are poured into the Fire of the Heavenly Region. Just as it has been described that the waters bring about in the Sun certain effects in the shape of the Red &c., when they (waters) are in the form of the honey of the flowers of Rigveda, carried along by the bee of *Rik*,—so, in the present case, these waters, forming integral parts of the *Agnihotra* libation, in their subtle etherealised forms called "Faith," enter into the Heavenly Region, and bring about their effect in the shape of the Moon as the fruit of the two *Agnihotra* libations. And the sacrificers too, performing the *Agnihotra*,—becoming identified with the libations, imbued with the thoughts of the libations, attracted by action in the shape of the libations, and bearing an inherent relation with the "Faith"—waters,—enter into the Heavenly Region, and become the Moon. For, was for this sake that they performed the *Agnihotra*. What is meant to be explained here is, not the way of the sacrificers, but the modification of the libations, which are explained in the proper order of sequence, of the five Fires, as the chief factor for purposes of meditation. The way of the ignorant will be explained later on, in the order of "smoke &c.",—as also the way of the wise brought about by knowledge.

Thus ends the Fourth *Khanda* of *Adhyáya V.*

## ADHYA'YA V.

### KHANDA V.

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदध्रं धूमो विशुद्धिचिरं  
शनिगङ्गाग्न हादनयो विस्फुलिङ्गाः ॥ १ ॥

*Parjanya, O Gautama, is the Fire. Of this Air is the Fuel, the Cloud is its Smoke, the Lightning its flame, the thunder its embers, and the hunderings its sparks.* (1)

*Com.—The meaning of the synonym of the econd libation is explained. "O Gautama, Parjanya is the Fire"—Parjanya being a particular Deity presiding over Rain. Of this, Air is the fuel,—since the Fire of Parjanya is flared up in Air, rains being found to follow on the strength of the preceding wind. The cloud is the smoke,—the cloud originating in smoke, and also looking like it. The Lightning is its flame,—because of the common character of being bright. The thunder is its embers,—because of hardness, and of the connection with lightning. The thunderings are the sparks,—because they are spread over the clouds.*

तस्मिन्नेतस्मिन्नमौ देवाः सोमः राजानं जुहति तस्या आहते-  
वर्षं संभवति ॥ २ ॥

*In this Fire, the Gods pour the libation of Soma, the King. From this libation is born Rain.*

*Com.*—As before, in this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. The waters named "Faith" having developed into the form of *Soma*, when offered into the second libation into the Fire of *Parjanya*, develop into Rain. २८.ii.4

Thus ends the Fifth *Khanda* of *Adhyaya V.*

## ADHYA'YA V.

### KHANDA VI.

पृथिवी याव गोतमाप्लस्तम्या: मंवत्सर एव समिदाकांगो शुभं  
रात्रिर्चिरिंशांउषां अवान्तरादिगो विम्फुदिष्टः ॥ १ ॥

The Earth, *Gautama*, is the Fire. Of this year is the fuel, *Akusa* its smoke, night its flame, the quarters its embers, and the intermediate quarters its sparks. (1)

*Com.*—“The Earth is the Fire”—as before. Of this Fire, named “Earth,” the year is the fuel,—because it is only when the Earth is fully developed through the time of the year, that it becomes capable of producing corn. The *Akusa* is its smoke,—since the *Akusa* appears as if rising from the Earth, just as smoke from Fire. The night is its flame,—the night being similar to the Earth, which is of a non-illuminative character, just as the Flame is exactly like the Fire. The quarters are its embers,—because of the common character of being calm. The intermediate quarters are the

sparks,—because of the common character of smallness or insignificance.

तस्मिन्नेतस्मिन्नपौ देवा वर्यं जुहति तस्या आहूतेरन्नः संभवति ॥ २ ॥

In this Fire the Gods pour the libation of Rain; from that oblation is born food. (2)

Com.—“In this &c.,” as before. From that oblation is born food—the corns, barley &c.

Thus ends the Sixth *Khanda* of *Adhyāya V.*

## ADHYA'YA V.

### KHANDA VII.

पुरुषो वाव गौतमाग्रिस्तस्य वागेव समित्प्राणो धूमो जिहा-  
श्चिश्कुरागः श्रावं विस्फुलिङ्गः । १ ।

The man, *O Gautama*, is the Fire. Of this, speech is the Fuel, Breath its Smoke, the Tongue its flame, the Eye its Embers, and the Ear its Sparks. (1)

Com.—“The man, *O Gautama*, is the Fire”. Speech is its fuel,—because, it is by speech that man is raised, while a mute person is not. Breath is its smoke,—because, it proceeds from the mouth, like smoke. The Tongue is its flame—on account of redness. The eye is its embers,—because it is the substratum of light. The Ear is its sparks,—because, of the common character of being spread over.

तस्मिन्नेतस्मिन्नप्नौ देवा अनं जुहति तस्या आहुते रेतः संभवति ॥ ३ ॥

In this Fire, the Gods pour the libation of Food. From that oblation is born the semen. (2)

Com.—The rest as before. They pour the libation of Food; and from that oblation is born the semen.

Thus ends the Seventh *Khanda* of *Adhyaya V.*

ADHYAYA V.

KHANDA VIII.

योगा वाय गौतमाग्निस्तस्या उपर्यु प्रव समिददृप्रस्त्रयते स  
धूमो योनिर्गच्छिदन्तः करोति तेऽहाग अभिनन्दा विश्वुलिङ्गा

The woman, O Gautama, is the Fire &c. &c. ...

$$m_1 m_2 m_3 m_4 m_5 m_6 m_7 m_8 m_9 m_{10} \quad (1)$$

*Tom.*—The woman is the Fire, O Gautama,  
&c. &c.

तस्मिन्नेतम्भिन्नाद्वा देवा रेतो जुहूनि तस्या आहृतेर्गम्भः संभवनि । २ ।

... ... ... ... From that libation is born  
the foetus. (2)

Com.—"In this Fire, the Gods pour the libation  
of semen; and from that oblation is born the

fœtus." Thus, it comes to this: that through the intermediate grades of Faith, Soma, Rain, Food and Semen, it is water itself that has developed into the fœtus. And inasmuch as it is water that is directly connected with the libations, water is the predominant element here; and thus it is that water comes to be called "Man", in the fifth oblation. But water alone by itself does not produce the effects, *Soma* and the rest; nor does water exist, apart from its three-fold constitution. Even when objects have three-fold constitutions we find them named, as "Earth", "Water", "Fire", though the excess of one or other of the constituents (*i.e.*, though water is made up of Water, Earth and Fire, yet it is called "Water" because there is an excess of watery element in it). Therefore, the fact is that it is an agglomeration of various elements—in which the water is the predominating element—that brings about the effects, *Soma* &c.; and hence, these are said to be brought about by water: (and the predominance of the watery element is apparent from the fact) that we find an excess of fluidity in all these effects—*Soma*, Rain, Food and Semen; though the earthy body too abounds in fluidity. Thus then, in the fifth oblation, Water, in the shape of semen, develops into the fœtus.

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Thus ends the eighth *Khanda* of *Adhyāya V.*

## ADHYA Y A V.

### KHANDA IX.

इति तु पञ्चमामाहृतावापः पुरुषवचसो भवन्तीति स उल्ला-  
ट्टूतो गम्भो दश वा नव वा मासानन्तः शयिन्वा यावदाऽथ जायते ॥ १ ॥

Thus, in the fifth libation, Water comes to be called ' Man.' This fetus enclosed in the membrane, having lain inside for ten or nine months, more or less, comes to be born. (1)

*Con.*—Thus, in the fifth libation, Water comes to be called ' Man'—one question has been explained. And by the way, it is also explained here—what has been declared in the *Vajasanéya*—viz., that the two libations having returned from Heaven to this Earth, rising to this world, after having in due course entered into the Earth, that man and the woman. The first question was) "Dost thou know whither men go, from this world?" And it is a consideration of this that is now commenced: "This foetus"—a particular modification of the water named "Faith," and being directly related to the libation—"Enclosed in the membrane," having lain in the womb of the mother "for ten or nine months, more or less, comes to be born." The mention of the fact of being enclosed in the membrane is for the

purpose of creating a feeling of disgust : e.g., A great trouble it is for the foetus to be lying in the mother's womb, full of urine, bile and other humours, and being besmeared with these, encased within the membranous covering, having for its seed the unclean bloody semen, growing with the addition of the essences of the food and drink taken by the mother, and all the time having its own power, strength, virility and splendour mercilessly suppressed. And still more troublesome is the painful exit therefrom, through the uterus, which constitutes Birth. All this is meant to create a feeling of disgust. When a single moment of such existence would be unbearable, what, when one has to lie in that condition for ten or nine months !

स जातो यावदायुपं जीवति तं प्रेतं दिष्टमितोऽग्न्य एव हग्न्ति  
न एवेतो यतः संभूतो भवति ॥ २ ॥

Having been born, he lives up to the life's span. When he is dead, they carry him, as appointed, by the Fire, whence he came, and whence he ranged. (2)

*Com.*—"Being born, he lives up to the life's span," performing actions, for the purpose of frequent coming and going, like the pulley, or, for that of going round and round in a cycle, like the potter's heel—till such time as is fixed by his own deeds. And, when at the end of his life, he is dead, they take the dead body as appointed,—in a manner that determined by his own actions ; i.e., if during his life, he has been entitled to Vedic rites or to Knowledge, then the priests or his sons carry the body

from the village to the funeral fire, for the dis-  
performance of his obsequies,—the Fire being the  
from whence he came, in due course through the  
various grades of libations; and from whence, the  
five-fold fire, he sprang ; to this Fire, they carry him,  
i.e., they make him over to his own source.

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Thus ends the Ninth *Khanda* of *Adhyaya* V.

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### ADHYA'YA V.

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### KHANDA X.

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तथ इन्य विदः । ये चेमेत्गणये श्रद्धा तप हनुपासने तेऽस्मि  
षमभिसंभार्यन्नन्माऽह्न आपूर्यमाणपश्चमापूर्यमाणपश्चात्यन्पद्म  
नि मासाः स्तान् ॥ ? ॥

मासेभ्यः संवत्सराः संवत्सरादादियमादिन्याचन्द्रमसं चन्द्रा  
विषुनं तत्पुरुषोऽमानवः स एनाच्चल्य गमयतयेष देवयानः प  
इति ॥ २ ॥

Those who know this, and those who in the forest meditate upon Faith and Penance, go to Light from Light to Day, from Day to the bright half of the month, from the bright half of the month those six months, during which the Sun rises northwards;

From these months to the year ; from the year to the Sun, from the Sun to the Moon, from the Moon to Lightning. There is a person, not huma-

He carries them to *Brahman*. This is the path of the Gods. (2)

*Com.*—The question that presents itself to be set is—"Dost thou know the place to which men go from here?" Now, among such house-holders as aspire towards a higher world, "those who know his"—that is, those who know the philosophy of the five Fires, and who realise the fact of their having been produced from the Fires, themselves being of the nature of Fire. "How is it known that the clause 'those who know' refers to the house-holders alone?" Because, it will be declared later on that *from among house-holders*, those that do not know this, and are given to the establishment of charitable institutions, repair to the Moon, by the thigh of smoke &c. And again, those among the people living in the forest—*Vākhanasīs* and the *irvṛijakās*—who meditate upon Faith and penance, will also go over to Light &c, together with "those who know this,"—as will be declared later on. Both these classes of men, being spoken later on, the only class that could be referred to here is that of the house-holders. "Inasmuch as a religious student is not included either among the villagers or among the foresters, how can the house-holder alone be accepted as the only remaining class?" This does not affect the question. On the round of the *Purānās* &c., it is a pretty known fact that for the celibate and the religious student, the path is that of the Sun &c. Hence, these too are to be taken with the foresters. The "*Upanivāsakās*" form a class by themselves for the purpose of getting up the *Veda*; and as such, are not fit for

separate treatment. "If celibacy be accepted as the means of proceeding by the northern path, on the ground of *Purânas* &c., then the 'knowledge of this,' referred to here, would be purposeless." Note so : since such knowledge has its purpose for the house-holders. Such house-holders as are not endowed with this knowledge, are well known to be destined for the southern path of smoke,— hence, those among the house-holders who know this, —whether they perform their obsequies or not,—they always go, by themselves, by the northern path of Light. "Well, the celibate and the house-holder, both belonging to the same order, it is not proper that the northern path should belong to the celibate and not to the ordinary house-holder, specially when in the former, there is an excess of such actions as the *Agnihotra* and the like." This does not touch our position ; because, these latter are not purified ; since they are imbued with aversion and attachment, due to relations with enemies and friends, as also with virtue and vice, due to kindness and slaughter ; and again, for them there are many ineradicable impurities, such as slaughter, untruth, sexuality and the like. Hence, they are impure : and being impure, they cannot proceed by the northern path. The others, on the other hand, have their selves purified by the removal of the impurities of slaughter &c., as also by the eradication of the aversion and attachment for enemies and friends, having all their foulness removed ; and as such, it is but proper that they should proceed by the northern path. Say the *Purânas* : " Those irresolute ones, who sought after children, attained death

while those resolute ones, who did not seek after children, attained immortality." Under the circumstances, the house-holders knowing this and the foresters having the privilege of proceeding by the northern path, such knowledge comes to be of no use to the foresters; and thence, a contradiction of scripture texts: 'the southerners go not there, nor do such persons as perform penances but are ignorant' and 'not knowing this he does not enjoy it.' And here is a contradiction." Not so; what is meant by 'immortality,' in the above quotation, is *continuance till the dissolution of the elements*; as say the *uráñás*: "continuance till the dissolution of elements is called *Immortality* (*Vishnu Purána*). whereas, it is *Absolute Immortality* that is referred by the passages "the southerners go not there," And hence, there is no real contradiction. If be urged that "there is a contradiction with such texts as 'they return not,' 'they return not to this whirl of humanity' and the like",—we deny this; the specification 'to this whirl of humanity' denotes that there is no return to this whirl alone; if *absolute non-return* were meant, then any such specification would be useless. If it be urged that "this &c.", to be taken merely as denoting class, this cannot be; since the mere word "non-return" being capable of signifying eternal non-return, any such assumed notation of class would be purposeless. Therefore, in order to make some use of the specification "to this whirl", we assume the return of such people, to some other condition. And again, for one who has a firm conviction of *Brahman* as "Existent, one, one without a second", there is no going by the

upper artery, through the path of Light &c.; because of hundreds of such texts as—" Being *Brahman*, He goes to *Brahman*," "Therefore, He became everything". "His Breaths do not go forth", "They become dissolved in this", and so forth. If it be urged that "we shall assume these texts to mean that Breaths of such people do not go away, but they go with themselves";—this cannot be; since, in that case there would be no meaning of the specification "they become dissolved here"; and also because a going away of the Breaths is pointed out by the passage "all the Breaths depart." Therefore that the Breaths go forth is beyond doubt. Even in the case of the theory—that 'Liberation being something quite different from the paths of the metempsychosis, the Breaths do not go away with the Life and hence they do not depart at all,'—there would be no meaning for the specification "they become dissolved here." Nor is any motion or life possible for one who has been deprived of the Breaths. If scriptural texts have any authority, it cannot be assumed that there is any life or motion for the Real Self, apart from the Breaths; because this Self, being all-pervading and impartite, the relation with Breath alone is the sole cause of its differentiation into *Jiva*,—just like the spark of fire. Nor can it be assumed that *Jiva* being an atomic part of the Supreme Self, goes forth, leaving a hole in it. Therefore the passage 'going above by that, one reaches immortality,' must be interpreted as indicating the fact of the worshipper of qualified, *Brahman* going upwards together with his Breaths; and "immortality" must be taken as only compa-

tive immortality, and not as direct absolute liberation. Having declared that "that is the unconquered city," "that is the bliss-intoxicating ank" &c. &c., the *Sruti* directly specifies that "for hem alone is this region of *Brahman*." Therefore the meaning must be accepted as being that such house-holders as know the five Fires, and such Foresters, Ascetics and Religious Students, as meditate upon Faith and Penance &c.,—i.e., including such devoted persons as faithfully perform penances &c. &c.; [the word "meditate" - are given to, or are endowed with, just as in the sentence "*Ishtāpūrtē lattamityupastē*."] So also in another *Sruti* passage: One who meditates upon true *Brahman* named *Hiranyagarbha*,—all these reach the Light—that is, the Deity presiding over Light. The rest is similar to what has been explained in connection with the fourth Path. Thus has been explained the Path of the Gods,—ending in the *Satyaloka*, outside the artery,—as says the *mantra* 'Between the father and mother &c. &c.'

अथ य इमे प्राम इष्टापूर्ते दत्तमित्युपासने ने भूमभिसंभवन्ति  
दूमाद्रात्रिः गत्रेष्वपक्षमपरपक्षायान्पदक्षिणंति मासाः स्तान्ते  
संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

And those who living in villages, perform Sacrifices and works of public utility, and give alms,—they pass on to smoke, from smoke to night, from night to the dark half of the month, from the dark half of the month to the six months during which the sun rises southwards, from there they do not reach the year.

Com.—“And” indicates the beginning of a new subject. Those house-holders, who, *‘living in villages’*—this qualification serving to exclude such house-holders from those that live in the forest. Just as in the case of the Ascetic, the Forester &c., the qualification ‘living in the forest’ serves to exclude the house-holders. “*Sacrifices and works of public utility*”—, sacrifices are the *Agnihotra* and such other actions prescribed in the *Vela*; “works of public utility” are the making of wells, tanks, gardens and the like; “alms” consists in the giving outside one’s house, whatever lies in his power, to beggars. Those who follow such conduct, (the particle “*iti*” signifying “such,”) being devoid of real vision, pass over to “smoke,” i.e., the Deity presiding over smoke. And carried on by that Deity they reach, the Deity of Night; from Night to the Deity of the dark half of the month and from the dark half of month they pass over to the Deity presiding over the six months, during which the Sun rises southward. The plural number in “*Misān*” is due to the fact of the Deities of these six months always moving together. These sacrificers do not reach the Deity presiding over the year. Was there any possibility of such reaching the year, that it is separately denied. Yes; the Northern and Southern declensions of the Sun are both parts of one and the same year; and it has been described that those that pass by the path of Light pass on to the year from the six months of the Northern declension; and hence, having heard of the sacrificer reaching the six months of the Southern solar declension, people may be led to infer from analogy that he too will

Pass on to the year ; for this reason, such passing on is expressly denied : " These do not reach the year."

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्छन्दमसमेपं सो-  
मे राजा तद्वानामनं तं देवा भक्षयन्ति ॥ ४ ॥

From the months they go to the Region of the Fathers, from the Region of the Fathers to *A'kāsa*, from *A'kāsa* to the Moon. That is *Soma*, the king. That is the food of the Gods. This the Gods eat. (4)

*Com.*—From the months they go to the Region of the Fathers, from there to *A'kāsa*, from *A'kāsa* to the Moon. Now what is it that is got at by these ? It is the Moon that is seen in the sky, *Soma*, the king of the *Brāhmaṇas*. That is the food of the Gods ; and this *Soma*, the food of the Gods, the Gods eat. Thus then the sacrificers, having reached the Moon by the path of smoke, come to be eaten by the Gods. " But, in that case the performance of sacrifices and works of public utility would be resulting in trouble, if in the end, such people were to be eaten by the Gods." This does not affect the case. By " Food " is only meant an *accessory*, an appurtenance ; and they are not literally swallowed up by the Gods ; the fact is that they become the appurtenances of the Gods, in the shape of women, cattle and the like. We have often seen the word " *Anna* " used in the sense of " Appurtenance " e.g., " For the king, the women are food, cattle are food, the *Vaisyas* are food &c., &c." Nor can it be denied that the enjoyed, the women &c., do not themselves experience any pleasure. Therefore even though the sacrificers are the objects enjoyed by the Gods, yet they themselves enjoy pleasure, in the

company of the Gods. And an aqueous body for them, capable of sensing pleasures, is prepared in the lunar Regions; as has been declared above, that "The water called faith, when poured into the fire of Heaven, becomes *Soma*, the king." This water, followed by the other elements, having reached the Heavenly Region, becomes the Moon, and thence becomes the origin of the bodies for those that have performed sacrifices, &c. When the last libation of the body is poured into the fire, and the body is burnt down, the water issuing from it goes up with the smoke, and there having encompassed the sacrificer, and then reaching the lunar Region, they become the origin of the exterior body, just like grass, clay, &c. And it is in these aqueous bodies, that they experience the pleasures resulting from their sacrifices, &c.

नमिमन्यावन्नंगात्मुपित्वाऽथेतसेवात्यानं पुनर्निवर्तन्ते यथेत्  
माकाशमाकाशादायु वायुभूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति

॥ 9 ॥

Having dwelt there till the falling off, they return again by the same path as they came, to *A kīṣa*; from *A kīṣa* to Air; and having become the Air, they become smoke; and having become smoke, they become mist. (5)

*Com.*—The time that is taken in the consuming of all the actions that are bearing fruit, is called the time of "falling off" and till such time, having dwelt in the lunar orb, they return by the path mentioned below. The mention of "again" indicates that there have been various goings to and returns.

from the lunar orb. Therefore, having laid by many sacrifices, &c., one goes to the lunar orb; and when that action has been consumed in fruition, he returns from there, not being able to stay there even a moment longer; because of the consumption of the action that caused the stay; just as the lamp goes out when the oil is all consumed. "But then, is it after the actions that led him to the lunar orb have *all* been completely consumed, that there is the downfall, or is it, while a portion of the action is still remaining?" What do you mean by the question? "If there is a complete destruction of all actions, then there is Liberation in the lunar orb." All right; let there be Liberation there, what then? "Well, then, it is not possible for him to come back to the world and have fresh bodies and experiences; and there would be a contradiction of such *Smritis* as lay down the next body to be caused by the remnants of past deeds." But, apart from the Sacrifice &c., there are many actions in the world of men, which lead to the taking of bodies and experiences; and these are not fructified in the lunar orb; and hence, these are not consumed; those that are consumed are only such actions as have led the person on to the lunar orb; and hence there is no contradiction. The "remnant" mentioned in *Smritis* too refers to actions of all sorts; and as such there is no contradiction on this score either. Hence, the assertion that there would be liberation then does not touch our position; because, it is possible for a single animal body to be caused by several actions, bringing about the experiences of various species of animality; nor is it possible for all actions to be consumed in the course

of a single life; such actions as the killing of a *Brâhmaṇa* and the like being mentioned as bringing about results during several lives. Those that have reached the inanimate stage, and are completely non-intelligent, can have no actions that would lead them further up; and (if there were no remnants of action) no birth could be possible for the foetus, which would fall away as soon as it was conceived. Therefore, it must be admitted that in a single life, all actions cannot bear fruit (and be consumed). Some people hold that, as a rule, it is only when, at death, the substratum of all actions has been destroyed, they bring about another birth. But in that case, it could not be possible for some actions to be lying inoperative, while others would bring about the birth. If it be explained on the ground of Death being a maniferter of all actions (which would lead to the next birth),—just like the lamp which manifests only those objects that are within its range, then the next birth would be regulated by only such actions as have been manifested at the last death; this is not correct; because, it has been declared (in the "Honey Section") that the whole becomes identified with the whole; because when the whole is identified with the whole, inasmuch as it is controlled by the limits of time, space, &c., it is not possible either for the whole to be completely destroyed, or for the parts to be manifested as the whole. The same would be the case with actions and their substrata. Just as the contradictory and multifarious tendency of the pre-experienced lives of Man, Peacock, Ape, &c., is not destroyed by that action alone, which leads to the birth of the Ape; in the same manner, it is only

proper that such Actions as are productive of other births should not be destroyed. If all pre-natal experiences were destroyed by that Action which leads to the birth of the Ape, then it would not be possible for the Ape, just as it is born to hang to its mother's breast, while the mother is jumping from tree to tree; because, such capability has never been learnt in its present life. Nor can it be positively asserted that in its immediately preceding birth, it was an Ape; because of the *Sruti*: "Knowledge and Action follow him, as also intuition." Therefore, like tendencies, all actions too can never be completely destroyed; and as such, a remnant of actions becomes possible. And since this is so, it is just possible that births may be brought about by the remnants of consumed actions; and there is no contradiction in this. Now what is that path by which they return? "As they came"—i.e., the same path by which they came. "The path of coming has been said to be—from the months to the Region of the Fathers, thence to *A'kāsa*, thence to the Moon; while the return is not in this way,—the return being described as from *A'kāsa* to Air, and so forth; hence, how is it that the *Sruti* says 'as they came.' This does not touch the case; because the reaching of *A'kāsa* and Earth is exactly the same in both cases. Nor is there any such restriction in the text, as that "they return *invariably* and *precisely* by the same way;" the only necessary part being the repeated goings and returns. Therefore "as they came" is only meant to point out, in general, the way of return. Therefore, the meaning is that they reach the elemental *A'kāsa*. The water

that brought about the aqueous body in the lunar orb, became disintegrated on the destruction of such actions as were the source of the experiences therein. Just as a lump of butter is dissolved, on contact with fire, so the water became dissolved, and in its subtle state continued to exist as *A kīsa* in sky. And from the sky, it became Air ; that is, residing in the Air, they became identified with Air, and are wafted hither and thither ; and one whose actions have faded off, becomes Air, together with the water. Having become Air, he becomes smoke, again, together with the water ; and having become smoke, he becomes mist—i.e., a form which only looks like being filled with water.

अन्ते शूरा मेवा भवति मेवो भूत्वा प्रवर्णति त इह विद्य-  
वा ओऽनित्यतयस्तद्वापा इति ज्ञायन्तेऽनो ये भाव दुर्निष्प-  
पतां यो यो दद्वानि यो रेतः सिद्धति तद्वय एव .. इति ॥ ६ ॥

Having become mist, he becomes the cloud; having become the cloud, he rains. Then they are born as rice and barley, herbs and trees, *sesamum* and beans. Henceforth, the exit becomes extremely difficult ; for, whoever eats the food, and who sows the seed, he becomes like unto him. (6)

*Com.* - Having become the mist, he comes to be cloud, capable of besprinkling ; and having become the cloud, he rains down upon high regions ; i.e., one who has a residue of actions falls down in the shape of a shower of rain. And they are born as corn, &c. The plural number in "they" is due to the fact of the multiplicity of those of consumed actions ; while in the case of the cloud, these, being one only, we

spoken of in the singular. And inasmuch as those that fall down as rain happen to be located in thousands of such places as, a mountain side, unnavigable rivers, oceans, forests and deserts,—an exit therefrom becomes extremely difficult. Because, being carried by water-currents from mountains, they reach rivers, and thence the sea, where they are swallowed up by alligators, &c. These again are swallowed by others; and then together with the alligator they become dissolved in the sea, and together with the sea-water, are again drawn up by the clouds, to fall down as rain upon deserts, or inaccessible stony grounds; and while there, they are drunk up by serpents and deer, and eaten up by other animals; these again are swallowed by others; and so on, they would go on, in an endless round. At times, they may be born, among inanimate objects, not capable of being eaten; then, they dry up here and there. Even they are born among such inanimate objects that may be eaten; their connection with a procreating agent becomes extremely difficult, on account of the number of inanimate things being so large. For these reasons, exit from this state becomes extremely difficult. Or, the meaning may be that exit (or escape) from this condition is *much more difficult* than the state of the corn &c.;—in this case a second *ta* will have to be supplied,—the construction in this case being—exit from the condition of the born, &c., is extremely difficult; still more difficult is the exit from the connection with procreating agents. Because, if these happen to be eaten by celibate persons or children, or by impotent and old men, they

are destroyed in the middle (without chance of birth); because, the eaters of food are many and diverse. If by chance, they happen to be eaten by procreating persons, then, having become identified with these procreating agents, their actions take shape and obtain an existence. How? Whenever a procreating agent, who eats the food connected with the latent individuality, and sows seed in the womb, at the proper time,—he becomes like unto him; i.e., the latent individuality lying in the mother's womb, in the shape of the father's seed, becomes very much similar to him in shape; since the seed is impressed with the shape of the procreating agent; because of another text, which declares: 'the virility proceeding from all the limbs;' therefore the seed is of the same form as the procreating agent. Hence, it is, that from man is born a man; from a cow, a cow, and no other animal. Hence, it is true that 'he becomes like unto him.' Those other individualities that, without getting to the lunar orb, at once reach the condition of the corn, &c., through their execrable sinful deeds, and then subsequently again reach the human state,—for these persons, exit is not so very difficult; because, they have been born as the corn, by way of punishment for their sinful deeds; and so, they remain in that state, till the results of the evil deeds are over; when their body of corn falling off, they take to other bodies like that of the caterpillar, &c., in accordance with their deeds; with them, in this state, consciousness is present, as declared in the text: "He is conscious, he passes over as a conscious being." Though, as a matter of fact, they assume another body, after

having gathered within themselves all their organs, yet they are found to take to other bodies, endowed with full consciousness due to the dream-like impressions left by those actions which impelled him to the particular new body; hence, the passing over by the paths of Light and Smoke is accompanied by a dreamy consciousness ; because, such passing is due to actions that have taken shape. Such however is not the case with those individualities that are born as corn &c., in their descent ; these have no consciousness of their connection with the procreating agents ; nor is it possible for conscious beings to live in the corn, when they are being cut, thumped and ground.

*Objection :* " In that case, even for those that descend from the lunar orb, the taking to a new body being exactly similar to the above case, it is only proper that these two should be all along equipped with consciousness, like the caterpillar. And in that case, for the performers of sacrifices and works of public utility, there is a terrible experience of hell, beginning from their descent from the lunar orb down to their birth, again as *Brahmana* &c. And in that case, the injunction of such sacrifices &c. would be only for the sake of trouble, whereby the Veda would lose its authority, actions enjoined herein leading to such terrific results."

*Reply :* It is not so ; there is a difference between the two cases (of ascent and descent)—just as in the case of climbing a tree and falling from it. For one who is moving along from one body to the other, his actions have already taken shape in these bodies, and as such, it is but proper that these

should be endowed with such consciousness as is brought about by the actions ; just as one who is climbing up a tree to pluck a fruit is fully equipped with consciousness. In the same manner, consciousness would be present in the case of those who are passing on upwards, by the path of Light ; as also for those that are ascending to the Moon by the path of smoke. But, such could not be the case with those that are descending from the Moon,— just as there is no consciousness in one who is falling down from the top of the tree. Just as we find a total absence of consciousness in such persons as have been struck down by a mace or such other instrument, and having all their organs of sensation benumbed by the pain caused by the stroke, are being carried along from one place to another ; so, also in the case of those that are descending from the Moon down into other bodies, who have their organs benumbed on account of their aqueous bodies having been destroyed by the exhaustion of their actions in the experience<sup>d</sup> of the pleasures of heaven. Therefore, the fact is that these persons, being as if rendered unconscious by the water which served as the seed of the body which they have not yet renounced, descend by the way of Akâsa &c., and become attached to such inanimate bodies as are ordained by their deeds, being all the time unconscious, on account of having all their organs benumbed. Thus too, he continues unconscious all through the processes of cutting, thrashing, grinding, cooking, eating, digesting, modifying into the seed, and its sowing ; because, during all this time, the action bringing

about the next body has not yet taken shape. Through all these states, he continues to exist in connection with the water that found his lunar body ; and hence, the absence of consciousness in him is no contradiction, as it is in the caterpillar (which is already endowed with an animate body). In the interim, his unconsciousness is like that in the comatose state ; and as such is not open to any discrepancy. Nor is it possible to infer that Vedic rites, being accompanied by animal slaughter, bring about double results (pleasures of heaven and pains of hell); because, such slaughter is authorised by the scriptures : "not killing animals *apart from sacred places*". And the slaughter that is authorised by the scriptures can never be held to lead to evil consequences. Even if such were accepted, the *mantras* accompanying it could easily remove the taints of sin, like the removal of poison by *mantras*; and as such, there would be no efficiency left in any agency of evil, that may have cropped up, as the cause of future troubles, during the performance of Vedic rites : just as there is all potency in the poison removed by a due recitation of *mantras*.

तत्त्वे इह गमणीयवरणा अभ्यासो ह यत्ते गमणीया योनिमा-  
पंशुगच्छाक्षणयोनि वा श्रत्रिययोनि वा क्षेत्रयोनि वाऽथ य इह क-  
पूर्यवरणा अभ्यासो ह यत्ते करुणा योनिमापंशुगच्छयोनि वा सूकर-  
योनि वा चण्डालयोनि वा ॥ ७ ॥

Those whose conduct here has been good, will quickly attain some good birth—the birth of a *Brahmana*, the birth of a *Kshatriya* or the birth of

a *Vaisya*. And those whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a *Chandala*. (7)

*Com.*—Now among the persons concerned, those whose conduct in this world has been good—i.e., those whose actions have been virtuous, accumulating good residue—this qualification indicating such persons as have been free from cruelty, untruth, decent and the like.—these persons, through the remnant of the residue of actions enjoyed in the lunar regions, quickly attain to some good birth, free from cruelty &c.—the birth of a *Brahmana*, *Kshatriya*, or a *Vaisya*, in accordance with their deeds. On the other hand, those, whose conduct has been bad, and the residue of whose actions has been evil,—such persons quickly attain some evil birth, a birth which is devoid of all tinge of virtue, and is disgusting—the birth of a dog, of a hog or of a *Chandala*, in accordance with their deeds. Those twice-born ones, whose conduct has been good, who have always lain in the path of their duty, performing sacrifices &c., such persons frequently go and return by the path of smoke &c., like a pulley. If however they attain knowledge, then they pass away by the path of Light &c..

अथेनयोः पर्याने करते एव च न तार्त्तिगानि शुद्धाण्यसकृदावलीनि  
भूतानि भवन्ति जायस्व म्रियस्वेन्येन नृतीय + स्थाने तेनासौ लोको  
न मंशुपर्यन्ते तस्मात्तजुगुमेत तदेष्य शोकः ॥ ४ ॥

On none of these two ways are those small creatures continually revolving; they die and are

born. This is the third place. Thus it is that that world is never filled. Hence, one should have a feeling of disgust. To this end there is this verse. (8)

*Com.*—When they do not pursue knowledge, nor perform sacrifices, &c., they do not proceed by any of these two paths of Light and Smoke. These become the small creatures -flies and mosquitoes &c.—that are continually revolving. Hence having fallen from both the paths, they go on being born and dying endless number of times. And in imitation of their series of deaths and births, it is said 'die and be born'—this injunction being assumed to be addressed by the God to such people. For such people, all time is past in births and deaths and not in any sacrifices or in enjoyment of the results of these. This is the third state, that of the small creatures, —third in comparison with the two paths. Because, those that proceed by the southern path return again; and because, those that are not entitled to either knowledge or action, do not even go there; therefore, that world is not filled. The fifth question has already been answered by the explanation of the science of the five Fires. The first question—that with regard to the point of divergence of the southern and northern paths—has been answered by the assertion that the throwing into fire being common to both classes of men, the difference is that (1) one class proceeds by the path of Light, whereas the other class having proceeded by the path of Smoke to the six months of the sun's southern declension, returns again ; and (2) one class passes on, from the months to the year, while the other proceeds from the months to

the Region of the Fathers. The return too, from the lunar, orb, by way of *A'kâsa*, has been explained, as being in the case of those whose residuum of actions has been consumed. The non-filling of that world has been directly explained by the text itself: " Hence is that world not filled." And because the ways of the world are so full of troubles, therefore, one should cultivate feelings of disgust towards it. And because, small creatures, having all their time taken up by experiences of the pains of birth and death, are thrown into an illimitable terrific darkness, as if in an unfathomable and unnavigable ocean, hopeless of crossing it over,—therefore, one should cultivate a feeling of disgust towards such worldly processes :—i.e., he should pray that he may not fall into this terrible ocean of the metempsychosis. To this effect, there is a verse, in praise of the philosophy of the five Fires.

स्तनोः हिष्यम्य मृगं पिनः अ गुणस्तलामायम् ब्रह्मा चैते  
पतन्ति चन्द्राः पूर्वमध्याऽसाः स्मरिति ॥ ९ ॥

A Man who steals gold, who drinks wine, who dishonours the Teacher's bed, and who kills the *Brahmana*—these four do fall, and also the fifth, one who associates with these. (9)

*Cm.—*(1) One who steals gold from a *Brahma-na*, (2) the *Brahmana* who drinks wine, (3) who dishonours the Teacher's wife, and (4) who kills a *Brahmana*,—these four fall; as also the fifth, one who associates with these.

अथ ह य जनानेवं पश्यान्वेद न गह तेष्यानरन्याप्यन्  
लिप्यते शुद्धः पूतः पुण्यतोऽको भवति य एवं वेद य एवं वेद ॥ १० ॥

One who knows the five Fires, he is not touched by sin, even though he associates with them). He becomes pure and clean and reaches blessed worlds, one who knows this,—yea one who knows this. (10)

*Com.*—Now, one who knows the five Fires as explained above,—even though he be associating with them, he is not touched by sin, he continues pure; and by the science of the five Fires, he is also made clean; and because he is clean, he reaches blessed worlds—*i.e.*, worlds like those of *Prajapati* and the like,—one who knows this, *i.e.*, the philosophy of the five Fires, as expounded by questions and answers. The repetition is meant to denote the end of the treatment of the questions.

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Thus ends the Tenth *Khanda* of *Adhyaya V.*

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## ADHYA YA V.

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### KHANDA XI.

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प्राचीनशाल औपमन्यव मत्यग्नः पैतुर्पितृयस्मो भालुवेषो  
जनः शाकराक्ष्यो बुदिल आभन्दगाभिमते हैते महाआला महाश्रो-  
क्रियाः समेव मीमाः सा चक्रः को न भास्मा कि ब्रह्मति ॥ १ ॥

*Prachinasila* the son of *Upamanyu*, *Satyayagna* the son of *Pulusha*, *Indradyumna* the grandson of *Bhallau*, *Jana* the son of *Sarkaraksha*, and *Budila* the son of *Asvataraiva*—these great house-holders and great theologians having come together, held

a discussion, as to 'who is the Self', 'what is Brahman'. (1)

*Com.*—Those that proceed by the southern path, have been said to become food; and it has been said that the Gods eat them; and it has also been said that for them there is a troublesome course of births and rebirths among the smaller animals. And with a view to the removal of both these discrepancies, and for the fulfilment of an identification with *Vaisvānara*, the eater, the next section is commenced; as is indicated by such passages as "thou eatest food, and seest the dear ones &c." The story is meant to facilitate the comprehension of the subject, as also for the purpose of showing the line of transmission of the philosophy. *Prāchinasūti*, by name—the son of *Upamanyu*, *Satyavartī*,—by name—the son of *Pulusha*, *Indradyumna* by name—the son of *Bhallavi*, *Jana*—by name—the son of *Sarkriksha*, *Bulila*—by name—the son of *Asvataraṇa*; all these five "great house-holders"—possessed of large houses—"great theologians" having the occupation of teaching the *Veṭa*—"having come together" somewhere "held discussions," as to "who is our Self, and what is *Brahman*." The words "Self" and "*Brahman*" qualify one another, the word "*Brahman*" precluding the bodily Self, and the word "Self" precludes the worshipability of such *Brahman* as is characterised by the Sun and the like. Thus it comes to be established that Self is identically the same as *Brahman*, and *Brahman* is the Self,—'the Universal Self, the *Vaisvānara*, *Brahman*, that is *Brahman*"; because of such passages as "Your

head will fall off, and you shall be blind &c., &c."

ति ह संपादयांचकुद्गालको वं भावम्नोऽयमारुणिः संप्रती-  
मात्मानं वैधानगमःयेति तः हन्ताभ्यागच्छामेति तः हाभ्याज्ञम्:

॥ २ ॥

They at last solved the difficulty : 'Sirs, *Uddālaka*, the son of *Aruna* knows, at present, the *Vaisānara* Self; let us go to him.' They went over to him. (2)

*Com.*—Discussing over the point, they at last solved the difficulty by finding a teacher *Uddālaka* by name,—O revered sirs,—the son of *Aruna*, at present, knows fully well, this *Vaisānara* Self, that which we want to know. Let us go over to him. Having thus decided, they went over to the aforesaid, son of *Aruna*.

ति ह संपादया चकार प्रश्न्यन्त मासिमे महाशाला महाश्रोत्रि-  
तेभ्यो न मर्यमित प्रतिरक्ष्ये हन्ताहमन्यमभ्यनुगामानानि

॥ ३ ॥

He thought: 'These great house-holders and great theologians will question me; and I cannot tell them all; therefore, I shall speak to them of nother' (3)

*Com.*—Just as he saw them, he knew the purpose for which they had come; and so thought: These great house-holders and great theologians are going to question me with regard to the *Vaisānara* Self; and I cannot make up my mind to tell them all about it; therefore, I shall speak to them of another teacher.

तान्होवाचाभपतिर्वं भगवन्तोऽयं केयः संप्रतीममात्माने वैष्णा-  
नमध्येति तः हन्ताभ्यागच्छामेति तः हाभ्याज्ञग्मुः ॥ ४ ॥

He said to them : 'Sirs, at present *Asvapati* *Karkeya* knows the *Vaisvānara* Self ; let us go to him.' They went over to him. (4)

*Com.*—Having thought thus, he said to them : Sir, *Asvapati*—by name—the son of *Kṛkayā*—knows well the *Vaisvānara* Self &c., &c., &c., as before.

ते भ्यो ह प्राप्तेभ्यः पृथगद्दणि काग्याचकार म ह प्रातः सर्वजि-  
हान उवाच न मे मनेनो जनपदं न कर्त्यो न मत्यो नानाहिता-  
मिनाविद्वान् एवं स्वैरिणीं कुतो यश्यमाणो वै भगवन्तोऽहमस्मि  
यावदेककम्बा क्रत्विज्ञ धनं दास्यामि नावद्वयवद्वयो दास्यामि  
वमन्तु भगवन्त इति ॥ ५ ॥

ते हं नुर्देन हैवांश्यन पुरुषाभ्येन हैव वदेदात्मानवेष्टेम वैष्णा-  
ना । संप्रत्यक्षेष्यि तपेत्र नो ब्रह्माति ॥ ६ ॥

तान्होवाच प्रातर्यः प्रतिवक्त्वमानिते ह समित्ताणयः पूर्व  
प्रतिचक्रमिते नान्हानुपर्यवैतद्याच ॥ ७ ॥

When they had arrived, he made proper respects to be paid to each of them separately. The next morning, having risen, the king said to them : 'In my Kingdom, there is no thief, no miser, no drunkard, no man without the sacrificial fire, no ignorant person, no adulterer, whence then an adulteress ? I am going to perform a sacrifice, sirs ; and as much wealth as I give to each priest, I shall also give you, sirs ; please stay.' (5)

'They said: 'The purpose for which a man comes that he ought to give out. At present you know the *Vaisvânara* Self; tell us that.' (6).

He said: 'To-morrow will I give you an answer.' Early in the morning, they approached him, taking fuel in their hands; and without having performed the initiatory rites, he said to them. (7).

*Om.*—When they had arrived, the king had proper respects paid to each of them, by his priests and servants. The next day, rising in the morning, the king approached them with reverence, and asked them to accept riches from him. Having been refused by them, he thought that they considered him to be too sinful to receive gifts from, and hence with a view to show his right conduct, he said to them: 'In my kingdom, there is no thief, no miser—among those who can afford to give, no *lîkñard*—among *Brahmanas*—, none without a sacrificial fire—having a hundred cows, no ignorant person—in accordance with his own class—no adulterer, —whence then is an adulteress possible? The king told them that they did want riches, he considered that they thought what he had offered to be too little, and hence he said to them 'I am going to perform a sacrifice for some days; and I have set aside plenty of wealth for that purpose; of this, whatever wealth I will give to each of you, that will I give to each of you also, so stay and watch my sacrifice.' Having been reassured thus, by the king, they said: "With whatever purpose a man goes to another person, he should declare to him—saying that I come

to you for such and such a purpose ; such rule observed by all good people ; we have been seeking after a knowledge of the *Vaisvānara*. And at present, you know this *Vaisvānara*, therefore tell that to us." Then he said to them : " To-morrow I will give you an answer." (4) knowing the king's intention, approached early the next morning, with fuel in their hands. Inasmuch as such great house-holders and theologians, giving up the pride of being *Brāhmaṇa* house-holders, and taking bundle of fuel in their hands, approached with respect to King, one lower in caste, for the purpose of learning, - all other people, desiring learning, should behave in this manner. The king too imparted them the learning, without performing initiatory rites, and as he imparted the knowledge to capable persons in this way, so should others impart knowledge ;—such is the meaning of the story. "He said to them" the *Vaisvānara* explained below.

Thus ends the Eleventh *Khanda* of *Adhyāya*

### ADHYĀYA V.

### KHANDA XII.

ओपम्न्यव कं त्वमात्मानमुण्डस्म इति दिवसेव भगवो गजनि  
होवाचैष वं मुतेजा आन्मा विश्वानां यं त्वमात्मानमुण्डसे तस्म  
त्वं सुतं प्रमुतमासुतं कुले इश्यते ॥ ? ॥

' *Aupamanyava*, whom do you meditate upon, the Self ? ' ' The Heaven. O revered king ! ' The

'that you meditate upon is the *Vaisvānara* Self, *comoluminous*; therefore in your family is seen the knowlibation, as also the *Prasuta* and *A'suta*-libation.'

(1)

**answ.** *Om.—It is explained what the king asked. "O him, manyava, what is that Vaisvānara Self which having meditate upon?" "But is it not against all rules then the Teacher should question the pupil."*

This discrepancy; because we also find such a rule propriaat "tell me what you already know, and I and each you beyond that"; and elsewhere too we the across such questions, meant to arouse the askee intuitions of a dull pupil,—as in the case of been *satu*: "Where did it exist then, and whereto sidere go?" "I meditate upon Heaven as the and *Vāsinara* Self, O revered king"—so said he *"alangaya"*. "This is the *Luminous*"—i.e., no mywhose light or brightness is good,—this is the *ne drānara* Self known as the "Luminous;" and a This only a part of the Self this on whom you *as* tate;—and hence in meditating upon this, you *ad* ate on a part; therefore since you meditate The the Luminous (*Sutegas*) *Vaisvānara* Self, in co- family is seen the "Suta-libation" of *Soma* to *I*d out at sacrifices, as also the "*Prasuti*"—go excellently poured Libation and the "*A suta*" he libation to the *A hargas*. That is to say, the ou mbers of your family are excellent sacrificers. pr

प्रियत्यनं पश्यमि प्रियमन्यनं पश्यति प्रियं भवत्यस्य त्रृष्णवर्चसं  
य एतमेवमात्मानं वैधानरमुपास्ते मूर्धा त्वेष आत्मन इति  
थाच मूर्धा ते व्यपतिश्यथन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing! He eats food and sees what is pleasing and in his family is *Brahmic* glory—one who thus meditates upon the *Vaisvīnara* Self. But this is only the head of the Self; and your head would surely have fallen off, if you had not come to me.

*Com.* "You eat food" with a good appetite, and see what is pleasing, and desirable—sons and grandsons &c., &c. Others too eat food and see what is pleasing and in their family are seen the "Suta Prasuta and Asuta" &c.,—the marks of sacrifice, "*Brahmīyāra*"—those who meditate upon the aforesaid *Vaisvīnara* Self. However, this is the only head of *Vaisvīnara*, and not the complete *Vaisvīnara*. Therefore, inasmuch as you meditate upon his head alone, as the complete *Vaisvīnara*, your head would surely have fallen off—since you accept what is contrary to truth—if you had not come to me. Therefore, you did well in coming to me.

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Thus ends the Twelfth *Khanda* of *Aitkadya*

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## ADHYAYA V.

### KHANDA XIII.

अथ होवाच मत्यज्ञं पौद्धरि प्राचीनयोग्य कं त्वमात्मानमुपास्म इत्यादित्यमेव भगवो गजनिति होवाचेण वे विश्वस्य आत्मा वैधानं यं त्वमात्मानमुपास्म तस्मात्त्व वहु विश्वस्यं कुलं इत्यते

॥ १ ॥

Then he said to *Satyayagna Paulusha*: 'O *Prāchīnayogya*, what is that on which you meditate as the Self?' He replied 'The Sun, O revered King.' This is the *Vistarūpa Vaishvāraṇa* Self, in whom you meditate as the Self; therefore, in your family are seen many and various articles.

q.v.---Then he said to *Satyayagna*: 'O *Prāchīnayogya*, on what do you meditate as Self?' He replied: "On the Sun, O revered king!" The Sun is said to be *Vistarūpa* "because of its having many colours, and as such being many-coloured" or "Multiform", or because the Sun has *all forms* within itself, or since all forms belong to the Sun, therefore it is *Vistarūpa*" and from meditation thereon follows the possession of many and various articles of comfort, here and elsewhere.

प्रकृतोऽशर्तर्गाम्यो दार्मनिकोऽन्यजं पश्यसि प्रियमन्यजं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चमं कुले य एतमेवमात्मानं वैधाना-मुपास्ने चक्षुष्टुतदात्मन इति होवाचान्योऽभविष्यो यन्मा नाऽग-मिष्य इति ॥ २ ॥

Ready is the car with mules, female slaves and jewels ; you eat food and see what is pleasing. One who thus meditates upon this as the *Vasvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. That however is only the Eye of the Self. 'You would have been blind, if you had not come to me.' (2)

*Com.* — And further, for you, are ever ready the car with a pair of mules attached, and also female slaves together with jewels ; you eat food &c., as before. The Sun however is only the Eye of *Vasiñvara* ; and hence by meditating upon this as the complete *Vasiñvara*, you would have become blind deprived of your Eye, if you had not come to me &c., as before.

Thus ends the Thirteenth *Khanda* of *Adhyaya* V.

## ADHYAYA V.

### KHANDA XIV.

अथ होवानेन्द्रयुग्मं भालूत्य वियाधपद्य कं स्वमात्मानं मुपास्तुति वायुमेव भगवं गतजन्मति होवानेना वं पृथग्वर्त्माऽऽत्मा वेश्वानां यं त्वमात्मानमुपास्ते त्वमात्मा पृथग्वल्य आयन्ति पृथग्प्रथमेणायोऽनुयन्ति ॥ ॥

Then, he said to *Indrahyumna Bhallaveya* : ' *Vayâghrapadyla*, on what do you meditate as the Self?' He replied : 'On the Air, O revered king!' This is the *Prithagvartmâ Vasvânara* Self, on which you meditate as the Self. Hence come to you,

offerings in various ways, and rows of cars follow you in various ways. (1)

*Com.*—Then he said to *Iulraluyumna Bhāskaręya*: ‘*Vayāghrapuṭya*, on what do you meditate as the Self?’ as before “*Prithagartmā*” is that which has various courses; and as Air has many courses, upwards and downwards, this way and that, therefore Air is “*Prithagartmā*.’ Therefore, from the meditation of the *Prithagartmā Vaiśāṇara* Self follows the result that to you come, from various sides, various offerings of food, clothing &c., and also that various rows of cars follow you.

अन्त्यत्र एवमि प्रियमत्यन्नं पद्मति भिवं भवत्यन्य ब्रह्मवर्चम्  
कुले य एतमेवमात्माने खानमसुपान्ते प्राणस्त्वा आत्मन इनि  
स्त्वाच प्राणमन उदकमित्यवन्मा नाऽगमित्य इति । २ ।

You eat food and see what is pleasing. One who thus meditates upon the *Vaiśāṇara* Self eats food and sees what is pleasing. That, however, is only the breath of the Self. Your breath would have departed, if you had not come to me. (2)

*Com.*—“You eat food &c.” as before. That is the breath of the Self, and your breath would have departed &c., &c.

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Thus ends the Fourteenth *Kāvya* of *Athāyoga* V.

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## ADHYA'YA V.

### KHANDA XV.

अथ दोवाच तनः आकर्णक्ष्य कं त्वमात्मानमुपास्त इत्याका  
उमेव भगवां गजस्त्रिति दोवानिप वै बहुत आत्मा वैशाली ये त्व-  
मात्मानमुपास्ते तस्मान्ये बहुतोऽसि प्रजया च भवेत् च ॥ १ ॥

Then he said to *Jata Sirkarukshya*: ‘*Sirkarukshya*, on what do you meditate as the Self?’ ‘On *Akasa*, O venerable king.’ ‘That Self which you meditate upon is the *Bahula Vaishvanara* Self. Therefore, you are full of offspring and wealth. (1)

*Cum* — “Then he said &c., &c.” as before. “This is the *Bahula* Self.” The *Akasa* is said to be “*Bahula*” (*Ful*), because it is all-pervading, and because it is meditated upon, is endowed with the property of fulness. You are full of offspring—sons and grandsons—and wealth—gold &c.

अत्यन्त एवमि प्रियमत्यन्त यत्ति प्रियं भवत्यस्य ब्रह्मवचे-  
मे कुले य एतमेवमत्यन्त अत्यन्तमुपास्ते मंदिहस्त्वेष आदमन  
इति दोवाच मंदेवत्वे अत्यन्तमन्त नाऽप्यकिञ्च इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaishvanara* Self eats food and sees what is pleasing, and in his family is found *Brahma* glory. That, however, is only the trunk of the Self. Your trunk would have been torn, if you had not come to me. (2)

*Com.* —This is the “middle trunk” of *Vaisvānara*. The root “*dih*” = accumulate; and since the Body is an *accumulation* of flesh, blood, bone, &c., therefore, the word “*Sandha*” = Body. Your trunk would have been torn asunder, if you had not come to me.

Thus ends the Fifteenth *Khanda* of *Atharva V.*

## ADHYAYA V.

### KHANDA XVI.

अ। रीवाच वृद्धिमाभनगभि वेदाग्रपद क त्वमात्मानसुपा-  
म् ३॥ पव मग्नो गतश्चिति हृष्टविष्णु गयगत्मा विधानगो  
प लक्ष्मी गनमुदात्मं करमान्व - गदिमान्विश्मानसि । १ ॥

Then, he said to *Budha*—*A svatarisus*:—*Vaidhipraptaputra*, on what do you meditate as the Self? “On water, O revered king! This is the *Raga* *Vaisvānara* Self, on which you meditate as the Self. Therefore, you are endowed with wealth and strong body.” (1)

*Com.* He said to *Budha* &c., &c.,—as before, “This is the *Raga* *Vaisvānara* Self”—the Self in the shape of wealth, because from water proceeds food, and thence wealth. Therefore you are wealthy and strong in body,—strength being due to good food.

प्रत्यक्षं पद्यमि पियमन्यने पद्यनि प्रियं भवगम्य ब्रह्मवचे-  
मि कुले य एतमेवमात्मानं वेशानसुपास्ते वस्तिस्त्वेय आत्मान  
इति हृवाच वस्तिस्ते व्यभेत्स्यद्यम्मा नाऽऽगमिय इति । २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvānara Self*, eats food and sees what is pleasing, and in his family is found *Brahmic* glory. But that is only the bladder of the Self. And your bladder would have burst, if you had not come to me. (3)

*Cou.*—“That is the bladder of the Self, *Vaisvānara*; and your bladder would have burst, &c., &c.”

Thus ends the Sixteenth *Khanda* of *Adyāgña V.*

## ADHYA Y A V.

### KHANDA XVII.

अथ होवाचोदक्षमारुणि दीनम् के त्वमात्मानमुपैः। इति  
पृथिवीमेव भगां गतश्चिति त्वं वाच्यं वे प्रतिश्छस्त्वा वेधानां  
यं त्वमात्मानमुपास्मे त्वमान् प्रतिश्छिष्मि वज्रा च पद्मूभिष्ठ

अन्यद्य उत्तरम् श्रिमद्वाजा गृह्णति पितृ भवत्यस्य श्रिपूर्व-  
म् कुले य एतमेवमात्मान वेधानामुपास्मने पादी त्वं तावात्मन् इति  
होवाच पादी ने अस्याद्येता यत्ना नाऽमामिय इति ॥ २ ॥

Then he said to *Uddalaka Aruna*: ‘*Gandama*, on what do you meditate as the Self?’ He replied: ‘On the earth, O revered king.’ He said: ‘That which you meditate upon as the Self is the *Pratish्थātā Vaisvānara Self*. Therefore, you stand firm with offspring and cattle’ (1)

You eat food and see what is pleasing. One who thus meditates upon the *Varsánara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. However, those are only the feet of the Self. Your feet would have faded away, if you had not come to me. (2)

*Com.*—He said to *Uddalaka* &c., &c., as before. “On the earth” &c. “This is the *Pratishthā*, the feet of *Vaisvínara*.” “Your feet would have *faded away*”— become dull and benumbed—if you had not come to me.

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Thus ends the Seventeenth *Khanda* of *Athgaya* V.

## ADHYA'YA V.

### KHANDA XVIII.

तान्दोवाचेते ये खलु यृये पृथगिवेममात्मानं विश्वानां विद्वा  
सोऽन्नमत्य यस्त्वेत्सेवं प्रादिशामात्रमभिविमानमात्मानं विश्वानगमुपा-  
स्ते स संरीप् लोकेण संरीप् भूतेषु सर्ववात्मन्वन्नमनि । ? ।

He said to them, ‘All of you, knowing the *Vaisvínara* Self, as if different, eat your food. But one who meditates upon the *Vaisvínara* Self as “*Prádisa-mátra*” and “*Abhirimána*,” eats food in all worlds, in all beings, in all selves.’ (1)

*Com.*—He said to them, endowed as they were with the aforesaid philosophies of *Vaisvínara*: “All of you”—“*Khala*” is a meaningless word,—“knowing the one *Vaisvínara* Self, as if different, eat your food,” i.e., all of you have ideas of the

*Self as limited*—and the difference in your ideas is just like the difference of the idea that the born-blind have of an elephant. One who knows the one *Vasiṣṭinara*, with Heaven as His head and the Earth as His feet, as “*Prāṇasa-mitra*” this compound meaning (1) that which is recognised bodily, through Heaven as the head and Earth as the feet; or (2) that which is recognised in the mouth &c., as being the eater, or (3) that which is measured by a measure extending from the Heaven to the Earth, or (4) that whose extent are the Heavenly Region &c., which are declared in the Scriptures, or (5) in other theories, the Self is said to measure only a *span*, extending from the head to the chin, but this last is not what is meant here, because, the treatment concludes with “of this Self &c.” As “*Athi-mana*” i.e., *mentored* with himself, “*Vasya-mana*”—(1) He who leads men to the states ordained in accordance with their virtuous or vicious deeds, or (2) the Universal Man, the All-Self, or (3) He who is recognised by all men, after being differentiated into their counter-selves. One who thus meditates upon this *Vasiṣṭinara*, eats food in all the worlds—Heaven &c., in all beings—animate and inanimate—in all Selves—i.e., in the body, the sense-organs, Mind and the I-tellect; since, it is by all these that creatures name the Self. The knower of *Vasiṣṭinara*, being the All-Self, eats food; and not like the ignorant person, who knows the physical mass alone.

तस्य ह वा एतस्याऽऽन्मनो विशानगम्य मूर्यव मुनेत्राधक्षिणीभ-  
रूपः प्राणः पृथग्वस्त्राऽऽन्मा मंदहो यहलो बस्तिरेव गथिः पृथिव्येव

पादाबुर एव वेदिनोमानि चर्हिंहृत्यं गार्हपत्यो मनोऽन्याहार्यपञ्चन  
आस्यमाहवर्तीयः । २ ।

Of this *Vaiscānara* Self, the head is *Sutijas*, the Eye is *Visvarūpa*, breath is the *Prithagvartmā* Self, the trunk is *Bahula*, the bladder is *Ragi*, the feet are the Earth, the chest is the altar, the hairs are the sacred grasses, the heart is the *Grihapitṛī* fire, the Mind is the *Anvāhīryapachana* fire, and the mouth is the *Aharanya* fire. (2)

*Ques.*—Why is it so? Because of this *Vaiscānara* Self, the head itself is *Sutijas*, the eye is *Visvarūpa*, the breath is *Prithagvartmā* Self, the trunk is *Bahula*, and the feet are the Earth. Or the meaning of those explanations may be that such a *Vaiscānara* Self is to be meditated upon. Next, with a view to show that one, who knows the *Vaiscānara*, performs the *Aghaṭatra* sacrifices while eating, it is added. Of this *Vaiscānara*, the eater, the chest is the altar—because of the similarity in shape; the hairs are the sacred grasses—because the hairs appear as being strewn over the chest, just as the grass over the external altar, the heart is the *Grihapitṛī* Fire—because the mind, as created out of the heart, becomes centralised; and for the same reason, the mind is the *Anvāhīryapachana* Fire, the mouth is the *Aharanya* Fire, because the food is poured into the mouth, just as the libation is poured into this fire.

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Thus ends the Eighteenth *Khanda* of *Abhyāya V.*

## ADHYA Y A V.

### KHANDA XIX.

तद्वद्वकं प्रथममागच्छेनदोर्मीयः स या प्रथमामाहृति तुह्याना  
तुह्यात्प्राणाय स्वाहेनि प्राणस्त्रृप्यति । १ ।

Therefore, that food which may come first is an object of libation. And the first libation that one offers, he should offer, saying 'Srāhā to Prāna'; and thereby Prāna is satisfied. (1).

Com. -Such being the case, the food that, at the time of eating, may first come to a man for eating, ought to be offered as a libation. What is meant here is only the full accomplishment of the Agnihotra sacrifice, and not the detailed mention of the processes of the parts of the Agnihotra. And the first libation that the eater offers, he should offer, saying 'Srāhā to Prāna'; i.e., uttering this *Mantra*, he should throw in some food, the quantity of which should be exactly the same that is thrown into the Fire. And by this, Prāna is satisfied.

प्राणे तृप्यनि चभूस्त्रृप्यति चभूषि तृप्यस्यादिस्यस्तृप्यत्या-  
दिस्ये तृप्यनि शौस्त्रृप्यति दिवि तृप्यनस्या यस्तिक्त्र शौभाऽऽदि-  
त्यस्तिक्तिष्ठत्यस्त्रृप्यति तस्यानुत्सिति तृप्यनि प्रज्ञा पशुभिर्जाये-  
न तेजमा ब्रह्मयस्यस्तेनेनि । २ ।

*Prâna* being satisfied, the eye is satisfied ; the eye being satisfied, the Sun is satisfied ; the Sun being satisfied, Heaven is satisfied ; and Heaven being satisfied, whatever is under Heaven and under the Sun, is satisfied. And through the satisfaction thereof, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic glory*. (2)

Com. - *Prâna* being satisfied, the eye is satisfied; and so do the Sun, the Heaven &c.; and whatever is under—i.e., supervised—by the Sun and Heaven, becomes satisfied. And all this being satisfied, he himself becomes satisfied, with the food that he then eats, and also with offspring &c. "Brightness" of the body, or of speech and intelligence ; "*Brahmic glory*" glorious brightness resulting from a properly accomplished study of the Veda.

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Thus ends the Nineteenth *Khanda* of *Adhyâya* V.

## ADHYA Y A V.

### KHANDA XX.

अथ या द्वितीया त्रुहृयात्ता त्रुहृयात्तानाय स्वाहेनि आनन्द-  
प्रति ॥ १ ॥

The second libation that he offers, he should offer, saying 'Svâhâ to *Vyâna*.' Then *Vyâna* is satisfied. (1)

अयने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति  
चन्द्रमसि तृप्यति दिशास्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिशा-  
श चन्द्रमाश्वधितिष्ठन्ति तत्पृथिवी तस्यानु तृप्यति प्रजया  
पशुभिर्गायेन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

*Kyâna* being satisfied, the ear is satisfied ; ear being satisfied the Moon is satisfied ; the Moon being satisfied, the Quarters are satisfied ; and the Quarters being satisfied, whatever is under the Quarters and under the Moon, is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2)

Thus ends the Twentieth *Khanda* of *Adhyaya* V.

## ADHYA Y A V.

### KHANDA XXI.

अथ या तृतीया त्रृह्यानां त्रृह्याद्यानाय स्वाहेत्यानस्तु-  
प्यति ॥ १ ॥

The third libation that he offers, he should offer, saying 'S'vâha to Apîna', then *Apîna* is satisfied. (1)

अपाने तृप्यति वात्पृथिवी वाचि तृप्यन्त्यामग्निस्तृप्यग्ने  
तृप्यति पृथिवी तृप्यति पृथिव्या तृप्यन्त्या यत्किंच पृथिवी चामि-  
श्वधितिष्ठन्तमन्तर्पृथिवी तस्यानुतृप्यति प्रजया पशुभिर्गायेन  
तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

*Apâna* being satisfied, Speech is satisfied; Speech being satisfied, Fire is satisfied; Fire being satisfied, the Earth is satisfied; the Earth being satisfied, whatever is under the Earth and Fire is satisfied. Through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory.” (2)

Thus ends the Twenty-first *Khanda* of *Adhyâya* V.

## ADHYÂYA V.

### KHANDA XXII.

अथ या ततुर्थि शुद्धयाता शुद्धयाभमानाय स्वाहेति भमान-  
स्तृप्यति ॥ १ ॥

ममाने तृप्यति मनस्तृप्यति मनमि तृप्यति पञ्जित्यस्तृप्यति  
पञ्जित्य तृप्यति विद्युत्यस्तृप्यति विद्युति तृप्यन्वा यन्तिच विद्युत्वा  
पञ्जित्यधितिष्ठनस्तृप्यति तस्यानु तस्मि तृप्यति प्रज्ञया पशुभि-  
ग्नादेन तेजसा ब्रह्मनं संस्तृप्यति ॥ २ ।

The fourth libation that he offers, he should offer saying ‘*Svâhâ to Samâna*'; and thence *Samâna* is satisfied;

*Samâna* being satisfied, the Mind is satisfied; the Mind being satisfied, *Parjanya* is satisfied; *Parjanya* being satisfied, Lightning is satisfied; Lightning being satisfied, whatever is under Lightning and under *Parjanya* is satisfied. And

through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2)

Thus ends the Twenty-second *Khanda* of *Adhyāya V.*

### ADHYA Y A V.

#### KHANDA XXIII.

अथ या पञ्चमी त्रृष्णाना मुहूर्याददानाय स्वाहेत्युदानस्तप्ति-  
नि ॥ १ ॥

उदाने त्रप्तिं त्वन्त्यतित्यचि त्रप्त्यन्या वायुस्तप्तिं वायौ  
तप्त्यन्याकाऽस्तप्त्यन्याकाशे त्रप्तिं यक्तिच वायुधाऽऽकाऽधार्थि-  
तिप्रश्नस्तप्त्यति तस्यान् त्रृप्तिं त्रप्तिं प्रत्या दशुभिरज्ञादेन ते-  
जमा ग्रदवर्चंनेति ॥ २ ॥

The fifth libation that he offers, he should offer, saying ' *Shikhī*' to *Udāna*'; and thereby *Udāna* is satisfied. (1).

*Udāna* being satisfied, the skin is satisfied; the skin being satisfied, the Air is satisfied; the Air being satisfied, *A kāsa* is satisfied; *A kāsa* being satisfied, whatever is under the Air and under *A kāsa* is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2).

Thus ends the Twenty-third *Khanda* of *Adhyāya V.*

## ADYAYA V.

### KHANDA XXIV.

स य इदमावद्वानग्निहोत्रं जुहोति यथाऽङ्गागनपोद्य भस्मनि  
तुह्यातात्कर्त्सयात् ॥ १ ॥

If without knowing this, one were to offer the *Agnihotra*, it would be just as if a man were to remove the live-coals and pour the libations on dead ashes. (1)

Com.—If some one, without knowing the aforesaid philosophy of *Vaisvânara*, were to offer the well-known *Agnihotra*, —it would be exactly as if some one were to remove all the live-coals capable of libations being poured in, and pour his libations in the dead ashes left behind. The difference between the *Agnihotra* of one who knows the *Vaisvânara*, and that of one who knows it not, is just the same as between pouring libations in fire and that in ashes. By this deprecation of the ordinary *Agnihotra*, the *Agnihotra* of one who knows the *Vaisvânara*, is praised.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य मर्वेषु लोकेषु सर्वेषु  
भूतेषु मर्वेष्वात्मसु हृतं भवति ॥ २ ॥

But he who, knowing this, offers the *Agnihotra*, his libations fall upon all worlds, all beings and all selves. (2)

*Com.*—Therefore, the *Agnihotra* of the knowing person is of superior quality. Why? Because one, who knowing this, offers the *Agnihotra*, the libations of such a person, who knows the aforesaid *Vaisravana*, fall upon all the worlds &c., &c., as explained above, 'the falling of libations' and 'eating of food' being synonymous.

तद्यथेणीकानूलमग्ने प्रोतं प्रदृष्टेतवः हास्य मर्वं पाप्मानः प्रदृ-  
पन्ते य एनदेवं विद्वानप्रिहोत्रं तुहोति ॥ ३ ।

Just as the soft fibres of the *Ishika* reed would burn, when thrown into the fire, in the same manner, are burnt the evils of one, who knowing this offers the *Agnihotra*. (3)

*Com.*—And just as the soft fibres of the *Ishika* reed would burn away quickly, when thrown into fire, so, for one, who knows this and is the All-Self the eater of all food, are completely destroyed all the evils—virtue and vice—"accumulating through many births, and being produced in the present life, prior to and consecutively with the appearance of knowledge. What is burnt is all the evil, except that which is destined to operate towards the making up of the next material body of the individual, because, these are not burnt, being, as in the case of the liberated ones, already operative towards its effect. This is for one, who knowing this offers the *Agnihotra*—i.e., eats his food.

तस्माद् हैवगियद्यपि चण्डालायोच्छिष्टं प्रयच्छेदामनि हैवास्य  
तद्विभवाने दृतः स्यादिति तदेष भोकः ॥ ४ ॥

**WITH BHĀSKARA'S COMMENTARY**

Therefore, if one who knows this were to offer the remnant of his food to a *Chandāla*, it would be offered in his own *Vaisvānara*, Self. Hence, is this verse. (4)

Com.—If the knowing one were to offer the remnant of his food to a *Chandāla*, who does not deserve such offer—i.e., even if he were to dispose of the remnant against ordinances—, it would be offered into his own *Vaisvānara Self*, as located in the *Chandāla's* body; and thus, such an act would not be sinful. By this, it is the knowledge of *Vaisvānara* that is eulogised. In the sense of such praise, is the following vedic verse.

यथेह क्षुधिता वाला मातरं पश्यपासत पूर्वं सवाणि भूतान्म-  
ग्निहोत्रमुपासत इन्द्रग्निहोत्रमुपासत इति ॥ ९ ॥

As here, hungry children wait upon their mother, so do all beings wait upon the *Agnihotra*. Yea, they wait upon the *Agnihotra*. (5)

Com.—Just as in this world hungry children wait upon their mother—expecting when the mother would give them food, so do all beings, that eat food, wait upon the *Agnihotra*, as offered by one who knows the above,—i.e., they wait in expectation of the eating of the knowing person ; waiting to see when he would eat and feed them ; the fact being that the whole universe is satisfied by the eating of the knowing person. The repetition is meant to indicate the end of the *Adhyāya*.

Thus ends the Twenty-fourth *Khanda* of *Adhyāya V*

Thus ends the Fifth *Adhyāya*.

# The Chhandogya Upanishad.

## ADHYA YA VI.

### KHANDA I.

ॐ श्वेतकेऽनुदीप्तस्य आम नः ह पितोवाच श्वेतकेतो वम  
श्वेतकेऽनुदीप्तस्य आम नः ह पितोवाच श्वेतकेतो वम

*Hari! om!* There was one *Svetaketu*, the grandson of *Aruna*. His father said to him : *Svetaketu*, go and live a religious student, for, there is none of our family, my dear, who has not studied the *Veda*, and who is *Brahman*, only by birth ? (1)

Comment—The connection of the *Aitihyiyā* “*Svetaketu*, &c.” is this : It has been declared above that “all this is *Brahman*, rising in It, dissolving in It, and living in It”; and now it has to be shown how the universe is born from It, how it is dissolved into It, and how it lives in It. And again, it has also been declared that when a single knowing person has eaten, the whole world is satisfied ; and this could be possible, if the Self in all creatures were one ; and not, if this Self were diverse ; and this sixth *Aitihyiyā* is begun with a view to show that the Self in all is one. The story of the father and son is for the purpose of showing the gravity of the philosophy. “*Svetaketu*” by

name. " *Hai*" indicates tradition. " *A'runeśya*—the grandson of *Aruna*. To him said his father, *Aruni*, finding him to be a fit person for knowledge, and seeing the time of his initiation approaching: " Well *Sṛitakītu* find a *guru*, fit for your family, go to him and live as a religious student. Because it is not proper that one born in our family should not know the *Veda*, and should be a *Brahmāna*, only by birth"—i.e., one, who only calls *Brahmanas* his relatives, and does not himself behave like a *Brahmāna*.

म ह द्वादशवर्षे उपेत्य चतुर्दिं गतिवर्षः सवान्वेदाननीयं  
महामना अनृचानमार्ना स्तव्य एषाय तदेव पितोवाच खेतकेतो  
यन् सोम्येद महामना अनृचानमार्ना स्तव्योऽस्युत तमाद्गमप्राप्त्यः

॥ २ ॥

Having gone when twelve years old, he came back, when he was twenty-four of age, having studied all the *Vedas*, greatly conceited, considering himself well-read, and arrogant. His father said to him " *Sṛitakītu*, since thou art so conceited, considering thyself well-read, and arrogant,—didst thou ask for that instruction?" (2)

*Com.*—It seems that the father himself was away from his home; whereby, though himself fully endowed with all necessary capabilities, he did not initiate his son. Having been thus directed by his father, *Sṛitakītu*, twelve years old, went over to his Teacher until he was twenty-four years of age,—when, having read the *Vedas* and learnt their meaning, and being "greatly conceited"—i.e., not considering anybody to be his equal—, inclined

to consider himself well-read, and arrogant, came back to his home. Seeing his son unlike himself, arrogant and conceited, the father said to him, with a view to teach him proper manners: "Well *Svetaketu*, as thou art so conceited, proud of your learning and arrogant, what great thing hast thou obtained from thy Teacher? Or, didst thou ask him about that "*instruction*"—i.e., that by which is taught the supreme *Brahman*, which can be comprehended only by means of instructions?"

येनाश्रुतं भृत्यं वन्दन्ति मनसविज्ञाते विज्ञातमिति कर्त्त्वं नु  
भावः स आदेत्ति भवतीति ॥ ३ ॥

By which the unheard becomes heard, the unperceived becomes perceived, and the unknown becomes known?" "How can there be such an instruction, Sir?" (3)

*C. m.*—The "Instruction" spoken of is described: That instruction, by which, all that is unheard becomes heard, all that is unperceived, i.e., unthought of—becomes perceived, and the unknown becomes definitely known. What is signified by the story is that even after one has read all the vedas, and having understood everything else, if one does not know the truth with regard to Self, his ends are still unaccomplished. Having heard this wonderful account of the instruction, and thinking any such, by which the unknown become known, to be impossible, *Svetaketu* asks: "How—in what way—" "can there be such an instruction?"

प्रथा सोम्यक्षेन मृत्पष्ठेन सर्वं मृत्मयं विज्ञातः स्वादानास्ति-  
म्बणं विकारो नामधेयं मृत्तिक्षेत्रेयं सत्यम् ॥ ४ ॥

my dear, by a single clod of clay all had known te of clay becomes known,—all modified it to me ng only a name based upon words; the and obedient, that all is *clay*.      (4)

that they "Just listen to me, how such instruction-assertion, 'sible, my dear". Just as in the ordinary Teachers, even a single clod of clay—the material again sent in a jar &c.,—is known, all other modifications therefore may become known by it. "But how can known, facts be known by the knowledge of the requested, the shape of the clod of clay?" This

touch our position; because the effect is different from the cause. You think that the e of one thing cannot lead to the know- another; and this would be true with the point at issue, if the cause were different from the effects. But as a of fact, it is not so. "Then how is it that an idea prevalent among men, that such a

मन्देवं the cause, and that such and such a thing वेदमप्य त्रैषं effect?" Just listen how that is; all creation is only a name (the affix "*dhéya*" has

In give meaning), based on mere words. That Being; only a name based upon words, and there is the best reality as modification. In reality, the only out a, is the *clay*, born.

*त्रैषं सोद्यैरेतत् लोहमणिना सर्वं लोहमप्यं विज्ञातः स्याद्वा-  
 विकारं विकारं नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥*  
 tain!

And just as, my dear, by a single ingot of gold, that is made of gold becomes known—all modification being only a name based on words, truth being that all is gold.      (5)

*Com.*—Just as, my dear, by the <sup>gant,</sup> came a single ingot of gold, all modification <sup>known</sup> to himself, crown, bracelet &c., become known <sup>id to him,</sup> name &c. &c. as before

यथा सोम्यकैत नवनिकृतनेत भर्व काण्ठिष्ठ of your स्यादावाऽस्मिन् रिकांगे नामधेयं कृणायमित्ये hast thou सोम्य म अदिग्नो भवतीति ॥ ३ ॥

“Well thou ask by which न ते तनै भगवन्स्त तद्विद्युपर्यन्तद्विद्युत्यन् can be वद्यभिति भवताः स्वेत मेतद्विद्यिति तथा सोम्य ति कर्तु नु

And just as, my dear, by a singl<sup>l</sup>, the un-nail-scissors, all that is made of iron unknown known, all modification being only a name upon an upon words, and the truth being that all is thus, my dear, is that instruction

‘Surely, those venerable men did not say this, for, if they had known it, why should they have told it to me? Please sir, tell it to me.’ ‘So be it, my dear.’

*Com.*—Just as, by a “single pair of nail-scissors,” and —which indicates any single piece of iron does not modifications of iron become known, &c. &c. are before. The citing of many instances is wonderful view to including all the various phases such, Reality to be explained, and also to bringing to be a firm conviction in the mind of the list way “Thus, my dear, is the instruction, spoken to me.” When the father had said this, the replied: “The venerable men, my Teachers, <sup>तत्त्व</sup> did not know this, that you have said; for, if

had known this Reality, why should not they have told it to me, who was duly qualified, being devoted and obedient to the Teacher? Hence, I conclude that they did not know it." The son made this assertion, even though it was deprecatory to his Teachers, simply because he was afraid of being again sent away to the Teacher, to learn the truth. "Therefore, please sir, tell that to me, which, being known, would make me omniscient." Thus requested, the father said, "Sobe it, my dear."

Thus ends the First *Khanda* of *Adhyaya VI.*

## ADHYA YA VI.

### KHANDA II.

सदेव संस्थेनमप्य आसादेकमेवादितीयम् ॥ तदेकं आहासदे-  
वदमप्य आसादेकमेवादितीयं तस्माद्गतं मज्जायत ॥ ? ॥

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second, and from that *Asat*, the *Sat* was born. (1)

*Com.—*"*Sat*," denotes pure Being which is extremely subtle, undefinable, all-pervading, one, taintless, indivisible, pure consciousness. That which is explained by all the *Vedāntas*. The word "*Eva*" has a definitive force. What is it ascertained to be? "This," the universe, which is found to be differentiated into name

and form, "was Pure Being", thus "Pure Being" being connected with "was". When was this Pure Being alone? ("In the beginning"—i.e., prior to the creation of the universe. "Is not this Pure Being even now, that it is specified as being so *in the beginning*?" No. Wherefore the specification then? At the present time also, this is Pure Being, but differentiated into Names and Forms, the object of the notion of "this", while, before creation, this was only amenable to the idea of "Pure Being"; hence, it is specified "*in the beginning* this was Pure Being." Prior to creation, no object could be cognised as "this", as differentiated into Name and Form, just as it is not so cognised during deep sleep. Just as on waking from deep sleep, one recognises mere Being that during deep sleep, the only object was Pure Being.—so also prior to creation. Such is the import of the text. (Just as, in the ordinary world, in the morning, one sees the potter gathering clay for the making of the jar &c.; and then having gone away to some other place, and returning in the evening, he finds in the same place various such articles as the jar, the cup and the like; and then, the idea in his mind is that "all this jar &c., was only clay in the morning"; in the same manner, we have the present assertion. In the beginning, this was "Pure Being." "One alone"—i.e., there is nothing besides Its own effects. "Without a second"—in the case of a jar, we find certain other co-operating agencies—in the shape of the potter who is the efficient cause, and so forth—apart from the clay itself;

and it is all such extraneous agency that is precluded from the case in question—*in the case of Being, there being no other auxiliary agencies.* The meaning is that apart from Itself, no other object exists.) *Objection* “In accordance with the *Vaiseshika* theory too, the co-existence of all things with Being, is quite possible,—the notion of Being pervading over all substances and qualities; inasmuch as the substance has *Being*, the quality has *Being*, the Action has *Being* &c., as declared by the *Vaiseshikas*.” All this would be quite true, as appertaining to the present time; but the *Vaiseshikas* do not admit the fact of the effect having a Being, *prior to its production*; inasmuch as they hold that prior to production, the effect is non-existent. Nor do they admit of the reality of a single Being, without a second, prior to creation. Therefore, it is something quite different from the Being held by the *Vaiseshikas*, that is here spoken as the cause, the “Pure Being,” explained by means of the example of the clay, &c.

Now, at the time of the consideration of realities prior to creation, “some”—i.e., the *Nihilists*—say, while considering such realities, that, prior to creation, this was non-being, i.e., a non-entity,—this universe being, at first, one without a second. The *Bauddhus* say that prior to creation, the only reality was the negation of Being; and they do not admit of any other reality, opposed to Being; as the *Naiyayikas* hold that the reality is both Being and Non-being, meaning thereby respectively, the *Object as it exists, and its contradictory.* “If the Nihilist holds that prior to creation, there was a

mere negation of Being, how is it that they speak of it as *existing* prior to creation, and being *one only, without a second*,—thereby asserting its relations with time and number?" True; no such assertion is proper, for those that admit of the mere negation of Being. The theory of the existence of pure Non-being too is untenable; because that would be denying the existence of the theoriser himself,—which is impossible. If it be urged that "the theoriser theorises *at the present time* and not prior to creation";—this cannot be, because there are no grounds for believing in the negation of Being, prior to creation, which absence of grounds invalidates any such assumption as that "prior to creation, this was pure Non-being." "Inasmuch as words signify counterpart realities in the objective world, how can there be any meaning in the sentence, 'this was Non-being, one &c.'? And any meaning being impossible, the sentence loses all authority." This does not touch our position; because the sentence refers merely to the *cessation of my cognition of Being*. The word "Being" signifies a counterpart objective reality; the words "one," and "without a second" too qualify *it*, are co-existent with the word "Being", so also the word "was". And the negative, used in the sentence speaking of "Being", only serves to *preclude*, from the object spoken of, by such sentence, the notion expressed in the sentence—this notion being that "this was one alone, without a second"—such preclusion being based upon the sentence treating of "Being" itself; just as the person riding a horse, while taking his seat

(based) upon the horse, turns the horse away from the object in its front. And the sentence with the negative does not directly denote the negation of Being. Therefore, the sentence "this was Non-being &c.," is put forward simply with a view to set aside all mistaken notions from the minds of men. It is only when a mistaken idea is clearly expressed, that people can be warned against it; and in this lies the use of the sentence beginning with "Non being"; hence this sentence comes to be endowed with full vedic authority. And therefore, the objection urged above falls to the ground. "From this Non-being"—i.e., from the negation of all things—"Being"—all that is seen to exist—"was born." The deletion of the last vowel in "Jāyata" is a vedic form.

कृतस्तु यद्य मोम्येष्व स्यादिति होयान् कथमस्तः मज्जाये-  
तेति । मन्मेष्य मोम्येष्व आमीदेकमेयादित्येष्यम् ॥ २ ।

'But how, my dear, could it be so?' said he; 'how could Being be born from Non-being? In fact it was Being alone that existed in the beginning, one, without a second.' (2)

*Cou.* -Having thus put forward the view of the great Atheist, the text next proceeds to deny it: "How"—on what grounds—"my dear, could it be so"?—i.e., how could it be possible for Being to be born from Non-being?" Though the sprout is found to appear from the destruction of the seed—a negation—yet, even this is opposed to their theory. How? Because the parts of the seed, that go to make up the complete seed transfer themselves into the sprout; and they are never destroyed in the

appearance of the sprout. And again, the shape of the seed is not held, even by the Atheists, to be anything apart from the constituent parts of the seed; and as such, there is no portion of the seed that could be said to be destroyed at the appearance of the sprout. If it be held that there is something apart from the constituent parts, then, that goes against the Atheistic theory. If it be held that "what is destroyed of the seed is the shape of the seed, held by *mistak*—*samsk**rti* (to be apart from the parts)" then, we ask—what is this, "mistak"? Is it an entity, or a non-entity? If a non-entity, then you have no example whereby to prove its existence. If, on the other hand, it be an entity, then the birth of the sprout is not from a non-entity; the fact being that the sprout is born out of the parts of the seed. If it be urged that even the constituent parts of the seed are destroyed,—this cannot be; because, the impossibility of destruction applies equally in the case of the parts; just as according to the Atheists there is no such complete whole, as has the shape of the seed, so also are the parts no wholes, and as such cannot be destroyed. Because the parts too will have their parts; these latter again will have their own, and as this series could never stop, no destruction could ever be possible. On the other hand, for One who holds the existence of Being, the notion of existence going on ever so long, the fact of Being never ceases; and, as such, the production of an entity becomes established. Whereas, for those that hold to Non-being, there can be no example of the production of Being from Non-being. For

the former theorists, there are found many examples such as the production of the jar out of clay, the jar existing only while the clay exists, and never otherwise. If it were only from non-entity that the jar were to be produced, then one desiring to make a jar would not take up the clay; or the jar, &c., would all be followed by notions of Non-entity. None of these however is found to be the fact; hence, Being can never be born from Non-being. It has been asserted that the idea of the clay is the cause of the idea of the jar; while there is no such reality as either the clay or the jar; but in this case too, it is only an existing idea of clay that is the cause of the existing idea of the jar;—whence too, there can be no production of Being from Non-Being. If it be urged that "the ideas of clay and the jar, standing in the relation of means and consequence, have mere sequence between them, and no causal relation,"—this cannot be, because, even in the matter of the sequence of ideas, the Atheists can have no instances to substantiate their case. Therefore, the father said—"How could it be thus? In what manner could Being be born from Non-being?" That is to say, there are no instances to show the production of an entity from a non-entity. Thus having upset the theory of Non-being, the text sums up: "Being alone, my dear, existed in the beginning"—which has been established as the orthodox view. *Objection:* "Even for one who holds Being, there is no instance showing the production of an entity from another entity; since from one jar another jar is not found to be produced." True it

is that from one entity no *other* entity is born,—the fact being that it is Being alone which subsists in another form; just as the serpent coiling itself round into a ring, and as the clay-dust subsists in the forms of the jar &c. "If, in this manner, Being alone has all sorts of shapes, how is it that it is declared that *in the beginning this was Being alone*?" Have you not heard the word "*era*" which has a definite meaning with reference to the denotation of the word "*this*"—which signifies the *effect*? "But then, in that case, it follows that in the beginning there was non-entity at first there being no *this*, while at the present time *this* has appeared." Not so. It is Being itself which subsists in the form of that which is denoted by the word "*this*," just as it is the clay which subsists in the form of that which is denoted by the words "*jar*" &c. "But just as the clay is a reality in itself, so too are the jar &c.; because these too are, like it, the objects of notions, other than that with regard to Pure Being; and hence, all effects would be realities different from the Being,—just as the cow from the horse." This cannot be, because, though the various effects lump, jar &c., differ among themselves, yet they are the same with regard to the clay. Though the jar differs from the lump, and so does the lump from the jar, yet both the lump and the jar do not differ from the clay; hence, both the lump and the jar are pure clay. Whereas, the horse differs from the cow, and the cow from the horse. Therefore, the jar &c., are only different forms of clay. In the same manner is all this only a form of Being; hence, it

is only proper to say that "in the beginning, this was Being alone,"—all forms of modifications being merely in *name*. "It is declared in the *sruti* that the *Purusha* is indivisible, inactive, calm, faultless, taintless, divine and incorporeal, the inner and outer unborn ; and as such how could the indivisible, incorporeal Being be modified into different shapes?" This does not touch our position ; just as the parts of the serpent are assumed from the parts of the rope, so it would be possible for the shapes of modifications to proceed from the assumed parts of the Being, because says the *sruti* "all modification is only a name based on words ; and the only truth is that it is *clay*," and thus the only truth is the Being. "One, without a second," *as a matter of fact*, even at the time of the cognition of this (when the one-ness ceases only apparently).

✓ वैद्यश्वत चहुस्या प्रजायेयेनि नन्तोऽमृतत तत्तत एक्षत वहु  
स्या प्रजायेयेनि नदायेऽमृतत । नस्मायत्र क्रत्व आचन्ति स्वेदते  
वा पुरुषस्तेजस्य एव तद्यापां ज्ञायन्ते ॥ ३ ॥

It saw, 'may I be many, may I grow forth'. It created fire. The fire saw, 'may I be many, may I grow forth'. It created water. Therefore whenever a man is hot and perspires, it is water produced from fire. (3)

*Com.*—The Being "Sam"—i.e., did the seeing. It follows from this that the cause of the universe is not *Pradhâna* of the *sâṅkhyas*; because, they hold the *Pradhâna* to be non-intelligent; while the Being spoken of here is intelligent; because, It sees.

How did it see ? (May I be many, and may I grow forth ! Just as the clay becomes many in the shape of the jar &c., or as the rope grows forth into the shape of the serpent, assumed in the mind. "In that case all that is seen to be is a non-entity, because the rope *as the serpent* is a non-entity." Not so ; because it is Being itself that is mistaken for dualities and diversities,—and there is no non-existence of anything anywhere.) The *Vyayikas* assume a reality other than Being ; and then they declare that prior to creation, this is destroyed; whence they assert its subsequent non-existence. But we do not assume any name or thing, other than Being. It is Being alone which *names*, and is *named*, as other things ; just as, the rope that is named serpent by the notion of a serpent, or again, just as the lump, the jar &c., being mistaken for some thing other than the clay, are named as a 'lump', 'jar' &c.; while those that know the rope set aside the name and idea of serpent, and those that know the clay set aside the names and ideas of the lump, the jar &c., in the same manner, those that have a discriminative knowledge of Being, set aside all words and ideas with regard to the modifications,—as say the *Sruti*s. "Whence speech desists, not reaching It even by the mind." "That which cannot be named &c., &c." Having seen (thought) thus, (It created fire.) "It has been declared in another *Sruti* that from the Self was produced *A'kasa*, from *A'kasa*, Air, and from Air, Fire,—thus Fire being the third in order of production ; then, how is it that in the present passage it is mentioned as the first creation, and *A'kasa* is said to follow

from it; thus then, there is a contradiction between two parts of the *Sutu*." This is no fault; because, even in the present case, it can be assumed that the Being created Fire, after having created *Akasa* and Air. Or, the fact may be that the text has no eye to the order of creation, all that is meant to be shown being that all things being the effect of Being, this latter is one, without any difference, the instances cited are those of clay and the like. Or it may be that what is aimed at is the creation of "Three *prakritis*" (the intermixture of three elements), and hence the creation of unity of three--Fire, Water and Food is described. (Fire) is that which is hot, whence it which burns others, lightens up the earth, having been created by Fire, while, as before, many I have many, and I grow forth from the water. Water, by Water, being meant that it is known to be hot and watery, because of that, it is the effect of fire, therefore, water is the effect of fire, especially, the only Water that is being created by Fire.

४३. विद्युते रात्रे च इति विद्युते विद्युते  
विद्युते विद्युते विद्युते विद्युते विद्युते  
विद्युते ॥ ४ ॥

The Water willed, 'I be many, may I grow forth, I be many, Food.' Therefore, whenever it rains anywhere, then is most food produced, as from Water alone is eatable food produced. (4)

Cm., 'The Water willed,' as before, the Being, in the form of Water willed 'may' I be many, and may I grow forth.' 'It created Food'—by 'Food'

being meant the Earth, because Food is of the nature of the Earth. Because Food is produced from Water therefore, whenever it rains at any place, there the greatest quantity of Food is produced; hence it is from Water that all eatable Food is produced. In the first sentence of we said simply 'Food was produced,' where the earth was meant; here it is said 'earth food,' meaning thereby the various cereals, barley &c. 'Food' is all that is heavy, firm, nutritious, and dark in colour. 'We do not find any intelligent' - 'in the case of Fire &c.', assumed as the killing of these is not prohibited, and as in them we do not find any outbreaks of intelligence, as fear and the like, etc., how is it that the Text asserts that the *Purusha* - Pur is no fruit; Fire &c., being modifications of the real source of intelligence, and the intelligent soul bringing about effects in a fixed order, it can be reasonably said that 'Fire &c.' means the *Upadhi* - It willed, as it were? 'Well, then is the intelligence of Being only assumed?' No, by no means, the seeing of the Being being conceivable only towards, it could never be assumed. The *Upadhi* by Fire, &c., however is inferred, and as such, there being an absence of real primary will it is only proper that it should be assumed, (in accordance with inference). 'The Being is being the cause of clay, may be inferred to be non-intelligent, and in that case the *Upadhi* may be assumed as belonging to the non-intelligent *Upadhi*, *pratibhā*' on the ground that the Being is for the sake of intelligence, and brings about effects in keeping with a fixed time and order. In the ordinary world too,

we come across cases where the non-intelligent is used as intelligent—e.g., 'the bank of the river wishes to fall', similarly could it be with the non-intelligent Being.' This cannot be; because, the Being is declared to be the Self, 'It is the true, It is the Self.' If it be urged that 'the declaration of its being the Self is also assumed, just as there is an imposition of the name Self on the non-Self, as in the case my Self is *Bharatas'at*', this cannot be, because, in the sentence 'the delay for him is only so much, &c.', the *Sruti* declares Liberation for one who has a true knowledge 'I am *Sat*.' If it be urged that this *too* is only assumed,—all declaration of Liberation being only assumed, even in the case of the theory that one who knows the *Pratijna* to be his Self, is close to liberation; just as, starting for a village, one might say; 'I have reached the village' with reference to the speed with which he is going, this cannot be; because, the section has begun with the declaration 'a knowledge of which makes the unknown known &c.' It is only when the Being is known that all things become known, because, all things are non-different from It, because It is declared to be 'one without a second.' There is nothing else left to be known—which is either directly mentioned in the *Sruti*, and which could be inferred from any premises—whereby the declaration of liberation might be assumed. If the whole *Adhyaya* were said to be assumed, then it would be so much labour lost for nothing, because the fact of this *Adhyaya* explaining things leading to the final end of Man is got at, by means of argument. Therefore,

inasmuch as the Veda is authoritative, it is not right to ignore the directly denoted meanings (and assume secondary indirect ones). Therefore, it is established that the cause of the universe is intelligent.

Thus ends the Second *Khanda* of *Adhyāya VI.*

## ADHYĀYA VI.

### KHANDA III.

तेषा स्वर्वेषा भूताना श्रीष्येव वीजाति भवन्त्यगुणं जीवज्ञ-  
मुदित्तमिति ॥ ? ॥

Of these living beings, there are only three origins: born from an egg, born from a living being, born from roots. (1)

*Com.*—Of all living beings, Bird &c.,—because “*ashim*” is added we must take it to refer to the living, and not to Fire &c.; because the three-foldness of these has yet to be spoken of, and before it has been spoken of, they cannot be referred to as “these”; and secondly, because we find the word ‘Deity’ used with regard to Fire &c. “These three Deities &c.” Therefore, of these living beings, the Bird &c., there are only three origins, not more. It is explained which ones these three are: (1) That born from the Egg—the Bird &c.: the Bird and the Serpent are seen to be born from the Bird and the Serpent; hence a Bird is the origin of another Bird, and so on. “Inasmuch as ‘*An-taja*’ is that which is born from an Egg, the origin is the Egg, and not the Bird; and as such,

how is it that what is born of an egg is spoken of as the *origin*?" It would have been so, only if the *Sruti* was dependent upon your wish ; but inasmuch as the *Sruti* is independent, it has declared that the origin is *that born from the egg*, and not the *egg*; and as a matter of fact also, we find that the absence of the Bird—and not that of the egg—brings about the absence of any future brood of that species. Therefore, *that which is born from the egg* is the origin of the *andaja* class. Similarly " *that is born of a living being*"—i.e., that which is born from the womb—the man, cattle and the like. So also, that which is "*born from roots*"—i.e., all that proceeds from *that which shoots out*, namely the immoveable objects; or "*ubhīd*" may be taken as *seed* or *root*; and that which is born of these is the origin of all immoveable beings. Those born in perspiration &c., are included in the "*egg-born*" &c. Hence is the number limited to "three" only.

मयं देवतैऽक्षत हन्ताहमिमास्नन्तो देवता अनेन जीवेनाऽन्तम-  
नाऽनुप्रविश्य नामस्त्वे व्याकरवाण्णति ॥ २ ॥

This Deity willed: 'Well, may I enter into those three *dēvatis* by means of this Life (to all *Jīvitma*) and shall appear under differenting Self and forms.'

Com. (" This Deity ",—the one to be named " Being ", source of Fire, Water and Food—willed, as before—" May I be my Water and Food—as the purpose of becoming many &c. ") Inasmuch fulfilled, the Deity based its *any* has not yet been purpose. (What did the Deity further desire upon that enter into these three *dēvatis* ?) " Well, may I

Food, by means of this living self")—by this last clause referring to the process of living experienced by the Deity, during the previous creation, the meaning being (by means of that Self which keeps the Breath &c, meaning thereby the Self,)partaking of the character of Intelligence, and as such, not differing from the Real Self. (" May I enter " i.e., may I, having obtained, specific consciousness, by contact with Fire, Water and Food, manifest under various names and forms ; that is to say, clearly distinguish that such is the Name and such is the Form.) " The non-worldly omniscient Deity being independent, it is not possible that It should consciously determine to enter, and positively enter into the Body, which is the receptacle of hundred and one troubles, and by such entrance, actually undergo the troubles." True ; this would not be possible, if the Deity were to determine to enter and undergo troubles, in its pristine undifferentiated form ; but, as a matter of fact, such is not the case ; since it is clearly stated "having entered by means of this living self,—the living self being only a shadow of the Deity, a mere reflection of the Real Self, of the mirror consisting of contact with *Buddhi* and in the material elements ; just like the reflection of the rudimental water. The contact of the Deity possesses the sun in the sky, endless powers with *Buddhi* &c., end of unimaginable of Intelligence, through the non-produces a shadow Real Form of the Deity; and this discrimination of the various such notions, as shadow is the origin of happy 'I am deluded' and 'I am happy.' 'I am unhappy' in its mere shadow that the like. Inasmuch as it is not, in itself, connected the Deity has entered. It is no

with pain, and pleasure. (Just as the man, the sun &c., reflected in the water, are there only in their shadows, and as such, are not touched by the faults of the reflecting surface; so also this Deity.) "Just as the Sun being the Eye of all the world, is not touched by the external discrepancies of the Eye; so also, the inner self of all beings being apart from the world, is not touched by the discrepancies of the world;" and also "It is like *A'kīsa*, all-pervading and eternal" as declared in the *Katha Upanishad*; "as if thinking &c.," as in the *Vājasaneyīya*. "If the living self is a mere shadow, it must be false; and so also must be its being in this world and the next, &c." That does not affect the case; because it is held to be *true*, in its character of the Real Self. All Name and Form is *true*, 'only in its nature of the Real Self—all modification by itself, being false; as declared before "all modification is mere name &c. "; so also with the living self. There is a well-known maxim that 'the offering is in keeping with the character of the elemental to which it is offered'; and it is in accordance with this maxim that all worldly modifications are true, in their character of Real Self, and false, in all other cases, and as such, the *Naiyāyika* cannot raise any objections against this; because we can always explain away discrepancies by saying that all assertions of duality, contradicting one another, are mere fancies of one's own intellect, based upon unrealities.

तासां त्रिष्टुं त्रिष्टुमेकैकां करवाणीति सेयं देवतेमास्तिसो  
देवता अनेनैव जीवेनाऽऽस्मनाऽनुप्रविश्य नामरूपे व्याकरोत् ॥३॥

Saying 'may I make each of these three tri-partite', the Deity entered into those three *dévatás*, by means of this living self, and differentiated Names and Forms. (3)

*Com.* — "Having entered into these three *dévatás*, in their original state, with Names and Forms undifferentiated.—may I differentiate their Names and Forms"—having thought so, and also that,—"each of these three, may I make tri-partite"—in which process one element is the principal and the other two being secondary constituents)—otherwise, it would become like the rope with all its three constituent threads of equal importance. The three elements are separately rendered tri-partite, but only within themselves. Thus Fire &c., come to acquire their separate names that this is *Fire*, this *Water* and this *Food*. And the purpose that is served by the recognition of the separate names of these is the accomplishment of all usage with regard to them. Having thought thus, the Deity entered these three *dévatás*, by means of the aforesaid living self,—entering inside like the reflection of the Sun,—entering first the body of the *Vidat*, and then the bodies of the Gods &c., finally came to differentiate Names and Forms, in accordance with its previous resolve—distinctly differentiating that such is the *Name*, and such the *Form*, and so forth

तासा त्रिष्टुं त्रिष्टुमेककाम्पकरोदया तु वलु सोम्येमास्तिस्तो  
देवता अवृत्तित्रिष्टुके का भवनि तन्मे विजानीहानि ॥ ४ ॥

It made each of these tri-partite; and how each of these three *dévatás* becomes tri-partite, learn that from me, my dear. (4)

*Com.*—It made each of these *dēvatās* tri-partite—in accordance with the comparative excess of the one with regard to the other two. You may, for the time being, lay aside the fact of the bodies of the Gods &c, with their Names and Forms differentiated, being tri-partite, as consisting of Fire, Water and Food; just learn from me first, how each of these three *dēvatās*—exterior to those bodies,—comes to be tri-partite: I will explain this by means of examples.

Thus ends the Third *Khanda* of *Adhyāya VI.*

## ADHYĀYA VI.

### KHANDA IV.

यदेह्ने गोहितः स्वपं तेजसमन्दृपं यच्छुक्रं तदपां यत्कृष्णं तद-  
ऋस्यापागादेह्नेरग्निर्वं वाचाऽऽग्नभणं विकारो नामधेयं त्रीणि स्-  
पाणीन्देव सत्यम् ॥ १ ॥

Of Fire, the red colour is the colour of Fire, the white is of the Water, and the black is of the Earth. Thus vanishes *Hieriness* from the Fire, being only a modification, which is merely a name, based upon words; the only truth being that there are the three colours. (1)

*Com.*—The tri-partition of the *dēvatās* is exemplified. An example is cited with a view to explain the whole by exhibiting only a part. Of the tri-partite Fire, what is known as the red colour is the

colour of the pre-tripartite Fire ; so also, the white colour of the Fire is the colour of the pre-tripartite Water ; and the black colour is that of the Earth, prior to tri-partition. Such being the case, there vanishes what you think to be *Fire* apart from the three colours. Prior to the correct understanding of the three colours, you had the notion of *Fire*, as an independent entity ; this notion as also the word *Fire*, vanishes. Just as when rock-crystal is seen over a red surface, the idea that people and the words that they use is that " it is a ruby " —prior to the discrimination of the surface and the crystal, after which, however, the notion of *ruby*, as well as the word 'ruby' disappear. " Why should you bring in the *idea* and the *word* in the present explanation ? The explanation should be ' prior to the discrimination of the three colours, it was *Fire* ; and as soon as the three colours were properly recognised, it ceased to be *Fire* ; just as when the threads have been drawn away, the cloth ceases to be.' Not so ; because *Fire* is cognised only by means of the *idea* and the *word* ; because it is declared that " It is a mere modification, being only a name "—" *Fire* "—" based on words." For the same reason the *idea* of *Fire* is also false. The only truth, that is there, is that there are the three colours—i.e., apart from the three colours there is not an atom that is true.

(1)

यदादित्यम् गंहितः स्वयं तेजसस्तदूयं यच्चुकं तदपां यत्कृ-  
ष्णं लक्षण्यापागादादित्यादादित्यत्वं वाचाऽग्रम्भणं विकारो नाम-  
वैयं श्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

Of the Sun, the red colour is the colour of Fire, the white is of Water, and the black is of the Earth. Thus vanishes *Sunness* from the Sun, being only a modification, which is only a name, based on words; the only truth being that there are three colours. (2)

यच्चन्द्रमसो गेहितः रूपं तेजस्मतदृपं यच्छुकं तदपां यत्कृत्यां  
तदन्नस्यापापाचन्द्राचन्द्रन्वं वाचाऽग्नमभां विकारो नामधेयं श्री-  
णि रूपाणीत्येव मत्यम् ॥ 3 ॥

Of the Moon, the red colour is the colour of Fire; the white is of Water; the black is of the Earth. Thus vanishes Moonness from the Moon, being only a modification, which is a mere name, based on words;—the only truth being that there are three colours. (3)

यद्विष्टुतो गेहितः रूपं तेजस्मतदृपं यच्छुकं तदपां यत्कृत्यां  
तदन्नस्यापापाचद्विष्टुतो विष्टुत्वं वाचाऽग्नमभां विकारो नामधेयं  
श्रीणी रूपाणीत्येव मत्यम् ॥ 3 ॥

Of the Lightning, the red colour is the colour of Fire; the white is of Water; the black is of the Earth; thus vanishes *Lightningness* from the Lightning, being only a modification, which is a mere name based on words;—the only truth being that there are three colours. (4)

*Com.*—Similarly of the Sun, the Moon, and the Lightning, &c., &c., as before. “It was promised above ‘Learn from me how each of these deities becomes tri-partite;’ while in all the four cases, it is only the tri-partite character of Fire that has been shown and no examples have been

cited to show the tri-partite character of Water and Earth." This is no fault; what is meant by the text is that in the same manner examples may be added to show the similar tri-partite character of Water and Earth also. The examples in connection with Fire are simply meant to point out the nature and method of exemplification,—it being chosen on the ground of its being coloured, and as such, being more easily and clearly comprehensible. Odour and taste have not been taken up in the example; because the three were not possible; as in fire, odour and taste do not exist. Touch and sound have not been taken up, because they are incapable of being shown apart from their substrata. If the whole universe is tri-partite, then, as in the case of Fire, the only truth would be the three colours, and like the *firmness* of fire, the *universeness* of the universe would also vanish. Similarly too, earth being only an effect of water, the only truth would be the water, and earth would be a mere name. So too, the water being an effect of fire, would be a mere name; and the only truth would be the fire. Fire too, being an effect of Being would be a mere name, the only truth being the Pure Being. This is what is meant by the text. "Air and *A'kasa*, not being tri-partite are not included in Fire &c; and these are still left as being true; and so also, do odour, taste, sound and touch remain behind; and as such, how could the mere knowledge of Being, make all things unknown? for, certainly, there must be some independent method of knowing, these latter that have been left behind." This does not touch our position; because all things are included in the 'coloured

substance.' How? In Fire, which has colour, we also find sound and touch, and from this fact we infer the presence therein of *A'kāsa* and Air, whose specific properties are sound and touch; similarly Water and Earth are included in taste and odour respectively. The three coloured substances—Fire, Earth and Water—having been shown to be tri-partite, all that is included in them is only a modification of Being; and as such, in truth there being only the three colours, all is meant by the text, is that everything is known by the knowledge of Being. Ether, Air, and *A'kāsa* or their specific qualities, touch and sound, are never cognised apart from *coloured substances*. Or, another explanation may be that the tri-partite character of the coloured substances too is shown only with a view to point out the way in which the others may also be shown to be similarly tri-partite. Just as in the case of tri-partition, the only truth is the three colours,—so, the same rule is applicable to the case of the five-fold partition of the elements. Thus then, all things being only a modification of Pure Being, the knowledge of this makes all things unknown; hence it is established that Being is "one only, without a second". Hence it has been only rightly said that "by the knowledge of one, all things become known".

एतद स्मरेत तदिदाः स आहुः पूर्वं महात्माला महाश्रोत्रिया  
न नोऽय कथनाश्रुतमस्तमविज्ञातमुग्राहण्यतानि हेम्यो विदाचक्षुः ॥ ९ ॥

It was on knowing this, that the ancient great house-holders and great sacrificers said: 'For us, there is nothing now that is unheard, unthought or

unknown which people will talk of ; and they knew it from these. (5)

*Com.*—Knowing this, the ancient great house-holders and great sacrificers said : what did they say ? " For us"—for our family—" there is nothing now unheard, unthought or unknown, which people will talk of,"—that is to say, all our descendants knowing the Pure Being, all things will be known to them. But how did these people know It ? They knew It from these colours, —having known them as tri-partite, they knew all things else. And because they knew this, they knew all, they were omniscient. Or, it may mean that they knew all things from "these", Fire, &c., that have been cited as examples.

यदं गेहितमिवानूदिति तेजस्मन्दृपमिति नदिदाचकुर्यद् शुक्र-  
मिवामूदित्यपाः स्वपमिति नदिदाचकुर्यद् कृष्णमिवामूदित्यजलस्य  
रूपमिति नदिदाचकः । ६ ।

यदूग्निज्ञातमिवामूदित्येतासामेव देवतानाः समाप्त इति नदिदा-  
चकुर्यथा नु वलु मोम्येमादितस्तो देवताः पुरुषं प्राप्य त्रिवृत्तिरुदे-  
क्कका भवति तन्मे विजानीहन्ति । ७ ।

Whatever appeared red, they knew it to be the colour of Fire ; whatever appeared white, they knew it to be the colour of Water ; whatever appeared Black, they knew it to be the colour of Earth. (6)

Whatever appeared to be unknown, they knew it to be a combination of these *dévatás*. Now learn, my dear, from me, how, on reaching the man, each of these *dévatás*, becomes tri-partite. (7)

*Com.*—How did they know? In such objects as the pigeon and the like, which appeared to be something else—what appeared red to those ancient *Brahman knowers*, they knew it to be the colour of Fire. Similarly what appeared as white, they knew it to be the colour of Water, and the Black to be the colour of the Earth. In the same manner, whatever happened to be infinitely subtle and not particularly cognised,—they knew this to be a combination—an aggregate—of the same three *dēvatās*. Thus have all the external things, Fire, &c., been known; now, my dear, learn from me, how each of these aforesaid *dēvatās*, on reaching the man—as made up of the head, feet &c., and as being an aggregate of means and consequences—*i. e.*, on being connected with man, becomes tri-partite.

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Thus ends the Fourth *Khanda* of *Adhyāya VI.*

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## ADHYA YA VI.

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### KHANDA V.

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अन्नमशितं तेधा विभायते तस्य यः स्थविश्चो धानुस्तपुरीषं  
भवति यो मध्यमस्तन्मां सं योऽणिष्टनन्मनः ॥ १ ॥

Food when eaten, becomes three-fold: its grossest part becomes bones, its middle part flesh, and its subtlest part mind. (1)

*Com.*—Food when eaten, and digested by the Fire in the stomach, becomes divided into three

parts : of the food thus divided, the grossest part is excreted as faeces ; the middle part—gradually changing from the liquid condition, ends in becoming flesh ; and the subtlest part, reaches upward to the Heart, and thence entering the arteries called the " *Hita*," and thereby bringing into existence the aggregate of the organs of speech &c., finally develops into the mind ; i. e., being changed into the form of the mind, it increases the mind. And thus the mind being increased by food it is material (*lit.* elemental); and not impalpable and eternal, as held by the *Vaiśeṣikas*. Though it will be declared later on that " mind is his divine eye," yet that does not refer to its *eternity*, but only to the fact of its pervading over all the senses and all their objects whether subtle, or near, or far. And we shall explain how the eternity of the mind in comparison to the objects of other senses, is purely *Comparative*, (and not *absolute*) ; because, it has been distinctly declared that) " Being alone is one, without a second."

आपः पात्रांश्च वा विर्भायन्ते तामाः यः स्थविष्ठो भासुस्तन्मृ<sup>३</sup>  
भवति यं म-पदम् न द्वितीयं योऽग्निष्ठः स प्राणः ॥ २ ॥

Water, when drunk, becomes three-fold : its grossest part becomes urine ; its middle part blood and its subtlest part is *Prâna*. (2)

Com. - So also water when drunk becomes three-fold : its grossest part being urine, its middle part being blood and its subtlest part becoming *Prâna*, as will be declared " *Prâna* consists of water as of one who is drinking water, *Prâna* will not be separated."

तेजोऽशितं त्रेधा विवीयते तस्य यः स्थविष्ठा धातुस्तदस्थि  
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

**Fire, when eaten, becomes three-fold : its grossest part becomes bone, its middle part marrow and its subtlest part Speech.** (3).

**Com.—Fire when eaten in the shape of oil, butter &c., becomes three-fold ; its grossest part becomes bone, its middle part becomes the marrow—the fatty substance encased in the bone ; and its subtlest part becomes speech,—it being well known that by eating oil, butter &c., speech becomes clear, and capable of speaking.**

अन्नमयः हि सोन्य मन आपोमयः प्राणमत्तेऽन्नमयः वागिनि भूय  
एव मा भगवान्वज्ञानयन्विति तथा सोम्येति होवाच ॥ ४ ॥

'Thus, my dear, mind consists of Food, *Prâna* of water, and Speech of fire.' 'Teach me, again, Sir.' 'So be it, my child,' he said. (4)

**Com.—Such being the case, my child, "Mind consists of Food, *Prâna* of Water, and Speech of Fire." "But those that eat only food, such as the rat &c., are found to have life and speech ; and so also those that live upon water alone, such as the denizens of the Sea, Fish &c., are found to have mind and speech ; and so too may be inferred the fact that those who live upon mere oils, have life and mind. And then, how is it that mind is said to consist of food only ?" This is no discrepancy ; since everything being tri-partite, all the three elements exist in everything. One never eats any un-tripartite food, or drinks any un-tripartite water, or eats any un-tripartite fire. Hence it is no**

contradiction of our theory, to find that the rats that eat only food, have speech and life. Having been thus convinced of the truth of the theory, Svētakétu said: "Teach me again, Sir"—i.e., explain to me still further by means of fresh examples, the theory that the mind consists of food &c; because, even now, I have not been able to definitely grasp this theory ; for, it is really hard to realise that the food, water and oils falling in the body—which itself is not distinct from fire, water and earth—, develop by means of their subtlest parts, into mind, *prāna* and speech, without relinquishing their own innate properties." When the son had said this, the father replied: "So be it—just listen to an example, which will show how what you ask is quite possible".

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Thus ends the Fifth *Khanda* of *Athhyāya VI.*

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### ADHYĀYA VI.

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#### KHANDA VI.

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दधः साम्य पश्यमानस्य योऽणिमा म ऊर्जः समुदीपति  
तत्सर्पिभवति १ १ १

Of the curd when churned, my dear, that which is subtle rises upwards ; it becomes butter (1)

*Com.—*Of the curd, when churned, my dear, that which is subtle, gathers up and then rising to the top as cream, becomes butter.

एवमेव ग्रन्थ सोम्यान्तरस्याशयमानस्य योऽणिमा म ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥

In the same manner, my dear, of the food that is eaten, that which is the subtle part rises upwards; and it becomes mind. (2)

*Com.*—As in the instance cited, so too, my dear, of the food, rice &c., that is eaten,—and which is churned by the fire in the stomach helped by the wind, as if it were by means of a churning rod—that which is the subtle part rises upwards, and becomes mind: i. e., being joined to the parts of the mind, helps to its growth.

अपादं सोम्य पीयमानानां योऽणिमा म ऊर्ध्वः समुदीषति स प्राणो भवति ॥ ३ ॥

Of the water that is drunk, my dear, that which is the subtle part rises upwards, and becomes *Prâna*. (3)

*Com.*—Similarly, of the water that is drunk, that which &c., &c.

तेजस्मः सोम्याशयमानस्य योऽणिमा म ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

Of the fire that is eaten, my dear, that which is the subtle part rises upwards, and becomes speech. (4)

*Com.*—In the same manner, my dear, of the fire that is eaten, &c., &c.

अन्नमयै हि सोम्य मन् आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विष्णुपयत्विति तथा सोम्येति होवाच ॥ ५ ॥

Thus, my dear, mind consists of food, *prâna* of water and speech of fire. 'Teach me more Sir.' 'So be it, my dear,' said he. (5)

*Com.*--Thus it is only proper, as I said, that the mind consists of food, *prâna* of water and speech of fire. "All this may be right enough as with regard to water and fire; but I have not quite grasped the fact of the mind consisting of food; therefore, sir, explain to me this fact of the mind consisting of food, by further illustration." The father replied : "So be it."

Thus ends the Sixth *Khanâ* of *A'dhyâya VI.*

## ADHYA'TYA VI.

### KHANDA VII.

पाठ्यकालः सोम्य पुरुषः पूर्वाहानि मात्रः कामादः विश्वादुपोऽस्यः प्रणो न गिर्वनो विच्छेन्नन्यत इति ॥ १ ॥

Man, my dear, is made up of sixteen parts. For fifteen days do not eat anything; drink as much water as you like; since *prâna* consists of water, it will not be cut off, if you drink water. (1)

*Com.*--The subtlest part of the Food eaten, added strength to the mind; and this strength of the mind, increased by the food, is divided into sixteen parts; and it is these that are called, the sixteen parts of the man. The man, equipped with the sixteen-fold strength of the mind increased by

food, and endowed with the *Jīva* in a body which is an aggregate of means and consequences, is called "one of sixteen parts;" and it is only when this strength exists that the man can see or hear, or think or understand, or do or know, being capable of all actions; while on the waning of which, he loses all his capabilities. It will also be explained later on that "It is by the approach of Food, that one sees &c., &c." The capacity of all causes is due to the mind alone. Only such people as are endowed with the strength of mind, are found to be really strong; as are those people whose food is contemplation,—*food* consisting of everything. Hence the strength of mind brought about by food, constitutes the sixteen parts of the man. And if you want to prove this assertion, do not eat any food for fifteen days, but you may drink as much water as you like; because, if you drink water, your *prāna* will not be cut off from you, inasmuch as *prāna* consists of water; and without the impulse of the cause, the effect cannot stay in its permanent form.

मह पश्चशाहानि नाऽऽग्राय हैनमुपसमाद कि ब्रवीमि भो  
इत्युचः सोऽप्य यजूः पि मापार्तीति स होवाच न वं मा प्रतिभा-  
न्ति भो इति ॥ २ ॥

For fifteen days, he did not eat; and then he approached him, and said 'Sir, what shall I say?' 'The *Riks*, the *Yajus* and the *Samas*.' 'They do not occur to me, Sir.' (2)

*Com.*—Having heard this, with a view to prove the fact of the mind consisting of food, he took no

food for fifteen days ; on the sixteenth day, he approached his Father, and said to him : ' well what may I say ? ' The Father, replied : ' Repeat the *Rik*, the *Tajus* and the *Sama*. ' Being thus asked by the Father, he said ' these *Rik*, &c., do not occur to my mind, Sir.'

तः होवाच यथा सोम्य महतोऽभ्याहितम्यकोऽज्ञानः व्याप्तेत्-  
मात्रः परिशिष्टः स्यात्तेन ततोऽपि न वहु ददेवः सोम्य ते  
षोडशाना कलानामेका कलाऽनितिग्न्या स्यात्तर्त्वं वेदानानुभव-  
स्यशानाथ मे विज्ञास्यसीति १ ३ ।

He said to him : ' Just as, my dear, of a great lighted fire, if a single coal, of the size of the fire-fly, be left, it would not burn more than that; thus, my dear, of thy sixteen parts, only one part is left; and hence by this thou dost not remember the Vedas. Now eat, then thou wilt understand me.' (3)

*Com.*--When the son had said this, the Father said to him : ' just listen to what is the cause of your non-remembrance of the Veda. Just as, in the ordinary world, of the fire that has been lighted up by the adding of much fuel, a single coal of the size of a fire-fly may be left in the end, when the fire has gone out ; and by means of this coal, it would not burn any more than its own size ; in the same manner, of thy sixteen parts, made up by food, only one part has been left ; and hence, by means of this small part, resembling the size of the fire-fly, thou dost not remember the Vedas. Now go and eat, and then thou wilt rightly understand what I say.'

स हाऽशाय हैनमुपमसाद तःह यन्किच प्रच्छ सर्वं ह  
प्रतिपेदे ॥ ४ ॥

Then he ate and approached his father. Whatever he asked him he knew it all. (4)

*Com.*—Then, he went and took his food ; and again approached his father, with a desire to listen to his teachings. And when he had gone near him, whatever of the *Rik*, &c., the father asked him,—either the repeating of words or the explanation of passage—, he knew them all.

तः होवाच दया सोम्य महतोऽभ्याहितम्यकमङ्गं वयोत्मावं  
परिशिष्टं तं तृणसदसमाचाय प्राज्ञवलयेत्तेन ततोऽपि बहु दहेत्  
॥ ५ ॥

He said to him : ' just as, my dear, of a great lighted fire, if a single coal, of the size of a fire-fly, is left, if people blaze it up by adding grass to it, it would burn much more.' (5)

*Com.*—The father said to him : 'Just as &c.,—as before. If people blaze up the single remaining coal, of the size of the fire-fly, by adding grasses to it, then the blazing coal would burn much more than before.'

एवं सोम्य ते पोटगानां कल्यानामेका कल्याऽतिशिष्टाऽभूत्सा-  
इनोपसमाहिता प्राज्ञवान्ति त्यंतर्हिवेदाननुभवस्यामयः हि सो-  
म्य मन आपोम्यः प्राणस्तेजोमर्या वागिति तद्वास्य विजङ्घाविति  
विजङ्घाविति ॥ ६ ॥

Thus, my dear, of the sixteen parts, only one part was left to thee ; and that being lighted up

with food, blazed up; and by that, thou rememberest the Vedas. That the mind consists of food, *prâna* of water, and speech of fire, he understood—*yea he understood it.*

(6)

*Com.*—In the same manner, my dear, of the sixteen parts of thy power, only one was left to thee when thou didst not eat for fifteen days; and this part being lighted up by the Food that thou hast taken, has blazed up. The long vowel being a peculiar *vedic* form. Another reading is '*Prâjñilit'*; the meaning being that being lighted up, it blazed up of itself; and it is, by means of this blazing part, that thou now rememberest the Vedas. Thus, both by negative and positive illustrations, has it been shown that the mind consists of food; hence he sums up: 'The mind consists of food &c.,'—the meaning being that all these facts have been proved. This fact of the mind &c., consisting of food &c., as explained by the father, Sretakîtu understood. The repetition is meant to point out the close of the section on tri-partition.

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Thus ends the Seventh *Khanda* of *Adhyâya VI.*

## ADHYA'YA VI.

### KHANDA VIII.

उदालको ह्रास्तरणः श्रुतेन्द्रिये पुवमुवाच स्वप्नान्ते मे सोम्य  
विजानीहीति यत्तेतन्पुलयः स्वप्निति नाम सता सोम्य तदा संपद्धां  
भवति स्वप्नान्तो भवति तस्मादेनः स्वप्नितायाचक्षते स्वरूपा-  
पीतो भवति ॥ ? ॥

*Uddalaka, the grandson of Aruna, said to his son Svetaketu : "learn from me, my dear, the true nature of sleep; when a man is said to sleep, then, my dear, is he united with pure Being and gone to his own. Hence people say : 'he sleeps (*srapiti*) since he is gone to his own.'*

*Com.—It has been understood that the mind consisting of food, has become joined to *prâna* and speech, consisting of water and fire respectively,—the mind being that, wherein the supreme Deity entered by its *Jîva* Self, just as the man enters into the mirror by his reflection, and the sun &c., in the water. And that, consisting of which and resting on which, the human Self becomes fitted for thinking, seeing, hearing &c.,—when that substratum ceases, then alone does It reach the positive form of the Deity; as has been explained in another *Sruti*: "As if thinking and sporting, endowed with Intelligence, having become sleep, transcend the world,—that verily is the Self,*

*Brahman*, consisting of knowledge, of mind, &c.," and also, 'by sleep the body &c.,' 'while living, the *prana*' and so forth." And when the mind has ceased, it is through this cessation that the human Self residing in the mind, and having come to be known by the name of mind, becomes free from all attachment to the object of sense, and then returns to the supreme Deity ; and it is this Return that *Uddilaka* wishes to explain to his son ; and with this view, he said to him : ' *Saipnānta*' may be explained as the middle portion of dream-vision, i.e., deep sleep ; or, it may be explained as the *true nature of sleep*—that too comes to be *deep sleep* only, because of the assertion he is gone to his own ; for, apart from deep sleep nowhere else do the knowers of *Brahman* declare the *Jīva* to have *gone to his own* ; just as, on the removal of the mirror, the reflection of the man in the mirror reverts to the man himself,—in the same manner, on the cessation of the mind, the supreme Deity that had entered in the shape of the reflection of Intelligence, as the *Jīva* Self, for the purpose of the differentiation of names and forms, reverts to Its own Self, having renounced its form of the *Jīva*, as denoted by the name mind. Therefore it appears that the word ' *Saipnānta*' means *deep sleep* ; that sleep, during which one dreams, is connected with pleasure and pain ; as such, it is the effect of virtue and vice, as it is well-known that it is virtue and vice alone that bring about pleasure and pain ; and the capability of virtue and vice also, to bring about such effects as pleasure and pain &c., is due only to the impulse of ignorance ; hence, dreamy

sleep is connected with all the effects of ignorance, which are the seeds of birth and rebirth; and as such, during this, one does not return "to his own,"—"not followed by virtue, not followed by vice, passed beyond all the sorrows of heart, is he,"—"this is his freedom, this his supreme Bliss"—say the *Srutis*. It is now explained that I will show to you the real form of the Deity, free from the taint of human life, as found during deep sleep: "Learn from me, as I explain, the true nature of sleep," i.e., understand it clearly. "But, when is there *deep sleep*?" When, at which time, the man is said to sleep—i.e., when people say 'you sleep,' the meaning being that the name "sleeping" is only indirect—, then, at that time, he is united—becomes identified with—Pure Being, the Deity spoken of here. That is to say, having renounced the human form, as brought about by contact with Mind &c., through Its entrance thereto, It reverts to Its own pristine form of True Pure Being and it is on account of this that people say "he sleeps" (*Svapiti*); since during the time he is "gone to his own Self"; that is to say, even ordinary talk points to Its return to Its own self. "How could the *return to self* be known to ordinary people?" Because, people say, that sleep is brought about by hard labour during the waking state. During the waking state, one becomes tired through an experience of various troubles in the shape of pleasures and pains brought about by virtue and vice; and then there follows a cessation of the over-worked organs from their activities,—as says

the *Sruti* "Speech retires, Vision retires," and "Speech is with-held, Vision is with-held, Condition is with-held, the Mind is with-held &c.,"—all the senses having been drawn in by the *Prâna*, which alone lies awake in the nest of the Body; and then it is that for the purpose of shaking off the fatigue, the human Self returns to its own Self, the Deity. Inasmuch as the fatigue could not be shaken off by any other means, than the rest within its own Self, it is only proper that people should say "he is gone to his own." Since it is seen in the ordinary world, that when people are suffering from diseases, like the fever &c., when they are free from the disease, they rest within their own houses. So would the case be in the present instance also, as also declared by the *Sruti* "just as the kite, or the *uparṇa*, having flown along, becomes tired &c., &c., &c."

न यथा गङ्कुनि॒ मृत्रेण पश्चाद्दो दिशं दिशं पतिन्वाऽन्यत्राऽस्य-  
नमकल्प्यता चन्द्रनमेवोपश्रयते एवमेव वर्तु सोम्य तत्सनो दिशं  
दिशं पतिन्वाऽन्यत्राऽस्यतनमकल्प्यता प्राणमेवोपश्रयते प्राणवन्धनः  
हि सोम्य मन इति ॥ २ ॥

Just as a bird tied by a string, having flown in various directions, and finding no resting place elsewhere, settles down at the place to which it is fastened;—so also the mind, my dear, flying in various directions and finding no resting place elsewhere, settles down at *Prâna*; because, my dear, the mind is fastened to *Prâna*. (2)

*Com.*—In support of the above, there is this example. As a bird, fastened by means of a string,

to the hand of the bird-catcher,—wishing to be free from the bondage,—flies in various directions; but not finding any resting place anywhere else, save the hand to which it is bound, returns and settles down to the hand to which it is fastened; exactly in the same manner, also the "mind,"—spoken of here as made up of sixteen parts, and increased by means of Food,—by which, here, is indicated the *human soul that has entered into the mind*, just like the "creaking of the bedsteads." The meaning of the sentence thus being that the human soul as limited by the mind, flies about in various directions, in the shape of pleasure and pain, actuated by desires and actions based on Ignorance, during the waking and dreaming states,—i.e., experiences all these joys and sorrows, and not finding any other resting place, save the Self of Pure Being, settles down at "*Prâna*"—by "*Prâna*" being meant the supreme Deity of Being, as being the substratum of all causes and effects; as says the *Sruti* "The *Prâna* of *Prâna*, with *Prâna* for his body, of form effulgent &c." The soul settles down in the Supreme Being. Because, the mind is fastened to *Prâna*—i.e., the mind being the substratum of the Deity pointed to, by *Prâna*;—the mind indicates the human soul.

अशनापिपासे मे सोम्य विजानीहाति यत्रेतपुरुषोऽदिदिशति  
नामाऽप्त एव तदशितं नयन्ते तदथा गोनायोऽध्यनायः पुरुषनाय  
इत्येवं तदप आचक्षतेऽशनायेति लैतच्छुभुमुत्पतितः सोम्य  
विजानीहि नेदममूलं भविष्यताति ॥ ३ ॥

Learn from me, my dear, what Hunger and Thirst are. When the man is to be desirous of eating, water is carrying away whatever has been eaten by him; hence, just as they speak of the *cow-carrier*, the *horse-carrier* and the *man-carrier*, so they speak of water as *food-carrier*. Therefore, know this offshoot, my son, to have sprouted out; it could not be without a root; (3)

*Com.*—Having shown to the son the fact of the true form of the human soul being the root of the universe, by means of the name '*Sapithi*',—he now proceeds to show the same by a series of causes and effects, beginning with Food. "Learn from me of Hunger and Thirst"—i.e., learn from me what the true nature of these is. At the time that the man is said to be desirous of eating, why is the man said to be so? Because, at that time, whatever solid food had been eaten by the man and whatever liquid has been drunk by him, all this is liquified by water, and "carried away"—i.e., all the food is digested. Then is the man said to be "*hungry*," which applies to the man, only secondarily. It is a well-known fact that all creatures wish to eat, only when what they have eaten has been digested. Therefore, since water carries away the food, it is known as "*asandya*" (food-carrier); just as the cow-herd that carries the cow is called the *cow-carrier*, and the groom is called the *horse-carrier*, and the leader of men is called the *man-carrier*, a king or the general of an army. So people call water, the *food-carrier* (deleting the *visarga* from the end). Such being the case, this Body, made up of the food digested into the form

of the various substances of the body, is like the offshoot of a *Vata* seed ; and as being an "offshoot," an effect, called the "Body," it must be known to have sprouted out, like the offshoot of the *Vata*. But ~~वै य स~~<sup>१२</sup> is to be understood from this ? Simply "my dear" that being an offshoot, it cannot be without a it... Being thus addressed, *Svetaketu* said what follows.

तस्य कृ मूलः स्यादन्यत्राशादेवमेव वलु मांस्याङ्गं शुक्रं नापो मूलमन्विच्छ्याद्विः सोऽप्य शुक्रं तेजो मूलमन्विच्छ्य तेजमा सोऽप्य शुक्रं न मन्मूलमन्विच्छ्य सन्मूलः सोऽप्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

And where could its root be, except in food ? In the same manner, my dear, from food as an offshoot, infer water as its root ; from water as an offshoot, infer fire as its root ; and from fire as an offshoot, infer the Being as its root. All these creatures, my dear, have their root in Being, they reside in Being, and rest in Being ? (4)

Com.--If this body is an offshoot, like that of the *Vata*, and has a root,—what is its root ? Being thus asked by his son, the father replied : 'Where could its root be, save in food, i.e., it has its root in food.' How ? The food that is eaten is liquified by water and digested by the inner fire, changes into the different humours in the body ; from the humour proceeds blood, from blood flesh, from flesh fat, from fat the bones, from the bones marrow and from marrow the semen. Similarly, the food eaten by women gradually develops from the humours to the ovule. And it is by the

conjunction of these two, ovule and semen,—<sup>as</sup> daily added to, by means of the food that is eaten —is the offshoot of the body made up, just like the wall made up of daily accumulations of clay put over it. Now the root, from which the ~~body~~<sup>tree</sup> grows out, as an offshoot, having a beginning and ~~end~~<sup>more</sup>, perishable, must also have a root ; and with a view to this, it is added. Just as the body has its root in food, so too from the food, as an effect, infer the existence of its cause in water. Water too having a beginning and end, is also like an offshoot ; hence, from water as the effect, infer its cause in fire. Fire too having a beginning and end is an offshoot ; and from fire as the effect, infer its cause in Being, the True, the one without a second,—wherein are attributed all modifications, which are unreal, being mere names based on words ; just as the character of the snake is attributed to the rope. Hence, That is the root of the Universe ; and all these creatures—moveable and immoveable—have their root in Being ; and not only have they their root in Being, but during their continuance too, they reside in Being,—as apart from the clay, the jar has no existence ; therefore, like the clay, the Being being the root of the creatures, they are said to reside in Being. And in the end too, they rest in Being—i.e., they end or become resolved into Being.

अथ यत्कल्पयः पितामहि नाम तेज एव तत्त्वानं नयते स्य-  
था गोनायोऽधनायः पुरुषनाय इत्येवं तत्त्वं आच्छ उद्दन्येनि  
तत्त्वैतदेव शुश्रमुत्पत्तिः सोऽप्य विज्ञानीहि नेत्रममूर्दं भविष्यतीति

When the man is said to be desirous of drinking, then Fire is carrying away what has been drunk by him. Hence, just as they speak of the *cow-carrier*, the *horse-carrier*, the *man-carrier*, so they speak of Fire as the *water-carrier*. Thus, my dear, know this offshoot to have sprouted out; it cannot be without a root. (5)

*Com.*—It is now explained how the fact of Being being the root is to be followed up from water as an offshoot. When a man is said to be desirous of drinking, —this too applying to the Man only secondarily, like the name 'Hungry.' The water, which carries away the liquified food, wets the offshoot of the body, and would thereby render it dull through an excess of water if the water were not dried up by fire. And so when the water has all been dried up by the fire, and assimilated in the body, then the man wishes to drink, and is said to be *thirsty*. Then, fire is carrying away the water that has been drunk,—i.e., modifies it into the Blood and Life in the body. And just as they speak of the *cow-carrier* &c., as before, so is fire called the *water-carrier*, the form *udanya* being a Vedic form. Of water too, this body is the offshoot and none else. The rest as before.

तस्य क भूत् स्यादन्तराद्धोऽद्धिः सोम्य शुहेन तेजो मृद्ग-  
मन्विच्छ तेजसा सोम्य शुहेन मन्मूलमन्विच्छ नन्मूलाः सोम्येषाः  
सर्वाः प्रजाः सदायतनाः सत्प्रनिष्ठा दया नु खद्व सोम्येषामन्विक्षो  
देवताः पुरुषं प्राणं प्रिवृत्तिरुद्देश्यका न तति तदृक्तं पुग्स्तादेव भव-  
तस्य सोम्य पुरुषस्य प्रपत्तो वाह्ननसि संपद्यते मनः प्राणे प्राण-  
स्तेजसि तेजः परस्या देवतायाम् ॥ ६ ॥

And where could its root be, except in water ? From water as an offshoot, infer fire as its root ; from fire as an offshoot, infer Being as its root. All these creatures, my dear, have their root in Being, they reside in Being ; they rest in Being. And how each of these three deities, on reaching Man, become tri-partite, has been explained before. When, my dear, the man departs from hence, his speech merges in mind, the mind in *Prâna*, the *Prâna* in fire, and the fire in the Highest Deity. (6)

*Com.*—From the force of the meaning it appears that of fire too, this body is an offshoot. Then, from the body as an offshoot we infer water as its root. From water as the offshoot we infer fire as its root. From fire as the offshoot, we infer Pure Being as its root. Thus then, of the offshoot in the shape of the body, consisting of fire, water and food—which is a mere name based upon words,—the root is the highest Truth, Pure Being, fearless, and free from bothers ; and infer this as the root. Having thus explained this to his son, by means of the well-known facts of Hunger and Thirst, he points out that whatever else has got to be explained in this section, with regard to the fact of fire, water and food, as used up by the man, making up the offshoot of the body, which is an aggregate of causes and effects, without intermixing, —has already been explained above. How each of these three deities, fire, water and food, becomes tri-partite, on reaching man, has already been explained—vide "food when eaten becomes three-fold," &c ; where, it has been explained how the middle substances of the food &c., that are eaten go to

make up the body, which consists of seven substances;—the middle substances making up the flesh, blood, marrow and bone and the subtlest substances making up the mind, *Prâna*, speech, which constitute the inner organ of the body; as declared above, "It becomes the mind, it becomes *Prâna*, it becomes speech." Now when the body is broken up, this aggregate of *Prâna* and the organs, controlled by the human soul go over to another body ; and the method of this transference is this : "when the man departs from hence, speech merges in the mind" i.e., is gathered up in the mind ; when the relations say "He speaks not"; because the function of speech is preceded by the mind, as declared in the *Sruti* "Whatever one thinks in the mind, that he speaks." So when speech has become merged in mind, the mind continues to exist by the simple function of thinking, when mind is also taken up, it merges in *Prâna* as during deep sleep, when the relatives surrounding the man say " He knows not." When *Prâna* too rises up in the up-breathing —taking up within itself all the external organs—throws away the hands and feet &c., (as explained in the section on "*Samavayga*"), pierces through the vital points of the body, and then becomes finally merged in Fire; when the relatives say "he moves not"; and then doubting as to whether the man is living or dead, they feel the body, and finding it warm, they say "he is warm, he is living". Then at last the Fire is also taken up, and this merges into the Highest Deity. In this manner, when mind has become merged into its root, the human soul resident

therein, becomes withdrawn by the withdrawing of the means of his existence; and if It is withdrawn, intent upon the True, then It reaches Pure Being and does not migrate into another body, like one rising from sleep. Just as in the ordinary world one who having somehow gone to a place full of dangers, returns to a safe place, so, does the Soul return to Being. While if it be ignorant of the Self, rising from the same root like one rising from deep sleep—after death, again enters into the meshes of the physical body. The root being that rising from which the Soul enters into the body.

स य एतोऽग्निस्तदात्महितः सर्वं तत्स्य एतम् आत्मा तत्त्व-  
मसि भेतकतो इति भूय एव मा भगवान्विज्ञापयत्वति तथा मो-  
ष्ट्येति होयाच ॥ ६ ॥

'Now, that which is the subtle essence,—in That, has all this its Self ; That is the Self ; That is the True ; That thou art, O Svetaketu !' 'Please, Sir, explain to me further.' 'So be it, my dear,' said he. (7)

*Com.*—The subtle essence, that has been described as "Being," the root of the Universe, —in That, has all this its Self ; that is, everything has its self in this Self alone, and not any other, belonging to the world ; as declared in the *Sruti* : "apart from this, there is no seer, no hearer &c." And that in which all this has its Self, is what is called "Being," the cause of the Universe, the True, the Supreme Being. Hence that is the self—of the Universe—in its counter-part, which is of Its nature and is real ; the simple word "Atma"

without qualifications being directly denotative of the counter-Self, like any ordinary word "cow". Therefore "That thou art, *Svetaketu*". Being thus convinced by the father, the son said again: "Explain this to me further, sir"—i.e., I am not yet quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being, therefore please explain it to me by further illustrations. The father replied 'so be it'.

Thus ends the Eighth *Khanda* of *Adhyâya VI*.

## ADHYA'YA VI.

### KHANDA IX.

यथा नाम्य मधु मधुकतो निश्चिन्पून्ति नानाव्ययानां वृक्षाणां  
रमान्समवहारमेकताः रमं गमयन्ति । १ ।

Just as, my dear, the bees make honey, by collecting the juices of distant trees, and then reducing the juice to one form. (1)

*Com.*—You ask 'how is it that people every day reaching Pure Being, do not know that they have reached the Being ? Well, just listen to the following examples : just as, in the ordinary world, the honey-bees, 'make honey'—How ?—"by collecting together the juices of the trees scattered in various directions and then reducing them to the single form of honey."

ते यथा तत्र न विवेकं लभन्तेऽमुम्याहं वृक्षस्य रसोऽस्म्यमयाहं  
वृक्षस्य रसोऽस्मीन्येवमेव वलु सोम्येमाः सर्वाः प्रजाः सति संपद्य  
न विदुः सति संपद्यमाह इति ॥ २ ॥

And as those juices have no discrimination as '*I am the juice of this tree, I am the juice of that tree*' ; in the same manner, my dear, all these creatures, having reached the Being, do not know that they have reached the Being. (2)

Com.—Those juices, reduced to the single form of honey, have no discrimination in the honey, as that 'I am the juice of the jack-tree' or 'I am the juice of the mango-tree',—as there is among men, when there is vast concourse of people, each of them knows himself to be the son or the nephew of some other man, and thus recognising themselves they do not become mixed up ; but there is no such discrimination among the juices of various trees—even though some of them are sweet, some sour, some bitter, and so on,—when they have all been reduced to honey ; and in that condition, they can no longer be distinguished as *sweet, sour &c.* Exactly in the same manner, though all these creatures daily reach Pure Being during deep sleep, yet they are never conscious of having reached the Being.

त हृ श्यामो वा मिथुनो वा वृक्षो वा वगाहो वा काशो वा  
पताको वा दण्डो वा मत्तको वा यथद्वयन्ति तदाभवन्ति ॥ ३ ॥

And whatever these creatures are here.—a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (3)

*Com.*—And because they reach Pure Being, without being conscious of their own selves being of the nature of the Being; therefore whatever they are in this world—*i.e.*, to whatever species they may have been delegated in accordance with their own past deeds,—they become impressed with the notions “I am a tiger,” “I am a lion &c”; and hence even though they enter into Pure Being, yet they again become the same animals, on their return from the Being,—becoming either a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, becoming exactly what they were before. That is to say, they become the same thing again and again—the impression left upon the worldly creature being never effaced therefrom, as declared in another *sruti*: ‘Births are in accordance with knowledge.’

म य एवाऽग्निभूतात्मामिदः सर्वं तत्सन्यः म आत्मा तत्त्व-  
मसि शेषतो इति भव एव मा भगवान्विज्ञापयन्विति तथा नी-  
प्येति रित्याच ॥ १ ॥

‘That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O Sri-taketu; ‘explain to me further, sir’; ‘so be it, my dear,’ he said. (4)

*Com.*—That, entering into which the creatures come again, and that subtle essence of true Self, entering which those attached to truth, do not return,—in That all this has its self &c., as explained before. “Just as in the world, one who is asleep in his house rises and goes to another village, knows that he has come away from his

own home,—why should not the creatures, in the same manner, be conscious of the fact of their having come from Pure Being ?" ' Explain this to me further, Sir ' ; the father replied : ' so be it '

Thus ends the Ninth *Khanda* of *Adhyāya VI.*

## ADHYA YA VI.

### KHANDA X.

इमाः सोम्य नदिः पुरातत्प्राच्यं सन्दर्भे पथात्यतीच्यस्ताः  
समुद्रात्मसमुद्रसेवादियनि म समुद्र इव भवति ता यथा तत्र न  
विदुरियमहमस्मीयमहमस्मीनि ॥ १ ॥

These rivers, my dear, run along ; the eastern ones to the east, and the western ones to the west; from the sea, they go to the sea, and they become the sea. And just as these rivers while there, do not know I am this river or that. (1)

*Cum.*—Listen to an illustration. These rivers—run along, the eastern ones, the Ganga &c., running to the east; and the western ones, the Indus &c., running to the west; from the sea—i.e., water is taken up by clouds from the sea, and then rained down as these rivers, and then they go to the sea and they become indeed the sea itself. And just as these rivers do not know 'I am Ganga,' 'I am Yamuna', &c.

ज्वमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः  
सत आगच्छामह इति त इह व्याघ्रो या सिंहो वा वृक्षो वा

वराहो वा कीटो वा पतङ्गो वा दृशो वा मत्तको वा यद्यद्ववन्ति  
तदाभ्यन्ति ॥ २ ॥

मय एवोऽपिमतदात्मयमिदः सर्वे तत्सत्यः स आत्मा तत्त्वम्-  
सि धेतकंता इति भूय एव मा भगवान्विज्ञापयन्विति तथा सोम्ये-  
ति होवाच ॥ ३ ॥

In the same manner, my dear, all these creatures, coming from Pure Being, do not know that they are coming from Being. Whatever they are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (2)

'That which is the subtle essence,—in That, has all this its Self. That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Explain to me further, Sir.' 'Be it so' said he. (3)

*Com*—In the same manner, my dear, all these creatures coming from the Being, reaching which, they were not conscious of having reached It—do not know that they have come from the Being. "And whatever they are here &c" —as before. "In the world we have seen that in the water, the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed even though every day during deep sleep, at death and at the universal dissolution, they are merged in their cause, Pure Being." 'How is that? Please explain this to me, sir, by further illustrations.' Thus requested, the father said, "so be it."

Thus ends the Tenth *Khanda* of *Adhydya VI*.

## ADHYA'YA VI.

### KHANDA XI.

अस्य सोम्य महतो वृक्षस्य यो मृदुऽभ्याहन्याजीवन्स्त्रेदो म-  
ध्येऽभ्याहन्याजीवन्स्त्रेदोऽभ्याहन्याजीवन्स्त्रेत्स एः जीवेनाऽस-  
त्मनाऽनुप्रभूतं परीयमानो मादमानस्तिष्ठति ॥ १ ॥

Of this large tree, my child, if some one were to strike at the root, it would bleed, but live ; if one were to strike it in the middle, it would bleed, but live ; if one were to strike it at the top, it would bleed, but live. Pervaded by the living Self, it stands firm, drinking in nourishment and rejoicing. (1)

Com.—Well, my dear, listen to an illustration: of this tree, large and full of many branches, standing before us.—(pointing to the tree)—, if one were to strike at the root with an axe but once, it would not dry up but continue to live, though a little of its sap will ooze out. Similarly, if one were to strike in the middle, or at the top, it would live, though bleed. This tree, at present, is pervaded by the living Self, and hence stands firm, drinking in the sap of the earth and other nourishment by means of its roots, and rejoicing.

अस्य यदेकाः शाश्वां जीवो जहात्यथ सा शुद्धति द्विनाया  
जहात्यथ सा शुद्धति तृतीयां जहात्यथ सा शुद्धति सर्वं जहाति  
सर्वं शुद्धत्येवमेव स्तु सोम्य विद्धीति होवाच ॥ २ ॥

But if the life leaves one of its branches, the branch withers ; if it leaves the second, the second withers ; if it leaves the third, it withers ; and if it leaves the whole tree, the whole tree withers. Understand this to be similar, my son. (2)

*Com.*—If the life takes away its presence from one of its branches, struck by disease or by an axe, then that branch withers. The life permeates speech, mind, *Prâna* and the organs, and when these are withdrawn, life is also withdrawn. It is only when the living Self together with *Prâna* eats and drinks, that what it eats and drinks becomes the sap which goes to add to the growth of the living body of the tree ; and which thus becomes the mark of the presence of the living self in the tree. By food and drink alone does the living Self stay in the body, and these foods and drinks depend upon the living Self. And when some action presents itself which leads to the disjunction of a certain member of the whole member of the body, then the living Self withdraws itself from its branch, and then that branch withers. Inasmuch as the existence of the sap depended upon that of the living Self, it ceased to enliven the branch, when the living Self withdrew itself from it, and on the cessation of the sap, the branch withers. Similarly, when the living Self leaves the whole tree, then the whole tree withers. The tree is known to be living by the continuation of the processes of the flowing and sucking of the sap ; and from the *Bruti* in illustration, it follows that trees are also endowed with consciousness ; and

hence, the text distinctly points out that the theory of the *Rauddhis* and *Vanseshikas*—that trees are insentient is without any substratum of truth.

तीव्रायेत् वान किलेदं प्रियते न जीवो प्रियत इति स म एतो-  
इण्मैतदात्ममिदृ सर्वं तन्मत्यस म आत्मा तत्त्वमिति शेषकंतो  
इति भूय एव मा भगवान्निजापयन्विति तथा साम्येति होवाच  
॥ 3. 1

'Being left by the living Self, this dies; the living Self does not die. That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True. That thou art, O Svetaketu.'

'Explain this to me further, Sir.' 'So be it.' Said he. (3)

*Com.* Just as in the instance cited, the tree, while endowed with the living Self, and having the actions of taking in sap &c., is said to be *alive*; and it dies when left by the living Self; understand the same with regard to the case of man. Bereft of the living Self, this Body dies, while the living Self dies not, because we find that when a man has fallen asleep leaving some work unfinished, when he wakes up, he remembers that he had left the work unfinished; and also just because creatures are born, they immediately evince a desire to suck the breast, and terror &c., therefore, it follows that they remember the sucking of the breast, and the pains experienced in the previous birth; and thirdly because such vedic actions as the *Agnihotra* &c., have a purpose, the living Self cannot be said to die. "That which

is the subtle essence &c.,"—as before. "How does this gross universe, consisting of the earth &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form? Please explain this to me by means of an illustration. Being thus requested, the father said— "So be it."

Thus ends the Eleventh *Khanda* of *Adhyāya VI.*

## ADHYA YA VI.

### KHANDA XII.

न्यग्रोष्ठकलमत् आहोर्तिः मगव इति मित्वानि मित्रं मगव  
इति किमत्र पश्यमि एव इयमा गाना मगव इत्यामार्पका मि  
द्वानि मित्रा मगव इति किमत्र पश्यमानि न किन्तु भगव इति  
॥ ? ॥

' Bring a fruit of that *Nyagroṣṭha* tree.' 'Here it is sir.' 'Break it.' 'It is broken sir.' 'What dost thou see there?' 'These extremely small seeds, sir.' 'Break one of these, my dear.' 'It is broken, sir.' 'What dost thou see there?' 'Nothing, sir.'

(1)

*Com.*—If you want to see how this is, bring a fruit of this large *Nyagroṣṭha* tree. Being told this, he brought the fruit, and showed it to his father. 'Here it is.' The father said: 'Break it open.' The other said: 'It is broken.' The father said to him: 'What dost thou see there?' He replied:

' These extremely small seeds I see, sir.' ' Break open one of this, my dear.' He said. ' It is broken sir.' ' If the seed is broken, what dost thou see inside the seed ? ' He replied, ' I see nothing sir.'

तत् होवाच ये वे सोम्येतमर्गणमानं न निभालयस पतस्य वै  
सोम्येतदग्निं एव महान्यप्रोधन्त्युति श्रद्धन्त्य सोम्येति ॥ ३ ॥

He said to him : ' My child, the subtle essence which thou dost not see,—it is from that subtle essence that this large *Nyagrodha* tree grows up. Believe me, my son.' (2)

*Com.* —Then the father said to the son : ' On breaking the seed of the *Vata*, thou dost not see the subtle essence ; but it is there all the same ; and it is from that subtle essence that this large tree, supplied with all these, large trunk, branches, twigs, leaves and fruits was produced and grows up. The prefix ' *U*' has to be supplied to the verb " *Tishthati*." Believe me, my son, that in the same manner does the gross universe with all Names and Forms differentiated, proceeds from the subtle essence of Pure Being. Though the subject has been established by means of arguments and valid authorities, still people's minds being entirely taken up with gross external objects, any clear conception of subtle ultimate truths is almost impossible without proper faith ; hence he adds " Believe me." When there is faith, the mind can be easily concentrated on the subject to be understood ; and then the understanding quickly follows. ' I had mind elsewhere ' as declared in other *Srutis*.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्व-  
मसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा मो-  
म्येति होवाच ॥ ३ ॥

'That which is the subtle essence,—in That, has all this its essence; That is the True; That is the Self; That thou art, O *Svetaketu*.' 'Explain this to me further, sir.' 'So be it' said he. (3)

*Com.*—“That which is &c.”—as before. ‘If the Pure Being is the root of the universe, wherefore is it not perceived. Explain this to me by an illustration.’ The father said: ‘so be it.’

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Thus ends the Twelfth *Khanda* of *Adhyaya VI*.

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## ADHYA'TYA VI.

### KHANDA XIII.

लवणमेनदृढकेऽवेभायाथ मा प्रान्तरुपसाट्या इति स ह तथा  
चकार तः होवाच यदोपा लवणमुदृक्तेऽव्याधा अह तदाहरेति तदा-  
यमृश्य न विवेद ॥ १ ॥

'Having put this salt in water, come to me in the morning?' He did so. The father said to him: 'Bring the salt, my dear, which you put in the water, last night. Having looked for it, he found it not, as it had melted. (1)

*Com.*—Though an object exists, it is not seen, though it is perceived by other means—as you will see by the following example. If you wish to see

it for yourself, throw this lump of salt into water, and come to me to-morrow morning. With a view to examine what the father had said, he did as he was told. The next day, the father told him : 'Bring the salt which you threw into the water last night.' With a view to bring that salt, he looked for it in the water, did not find it, because it was melted and was hidden in the water, though existing there all time.

यथा गिर्वनमेताहस्यान्ताशाचामेति कथमिति लवणमिति म-  
ध्यादाचामेति कथमिति लवणमित्यन्ताशाचामेति कथमिति लवण-  
मित्यमित्राभ्युताथ मोर्मीदया इति नदृ तथा नकार तच्छब्दं-  
वर्णते त होताचात्र तथा किं सर्वमेष्य न विमलयसंउत्त्रैव कि-  
लेति ॥ २ ॥

'My child, taste it from the surface; how is it?' 'It is salt.' 'Taste it from the middle; how is it?' 'It is salt.' 'Taste it from the bottom; how is it?' 'It is salt.' 'Throw this away, and come to me.' He did so; 'it exists for ever.' Then the father said to him, 'Here also, forsooth, thou dost not perceive the Pure Being, but there It is indeed.' (2)

*Com.*—Though you do not see the melted salt and though you do not feel the lump by your hand, yet it exists in the water all the same, and is perceived by other means. And in order to convince the son of the truth of this, he said to him : 'Taste this water from the surface' and when the son had done this, he asked : 'How do you find it?' The other replied. 'It tastes like salt.' 'Take the water from the middle and taste it; how do you'

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find it? 'It is salt.' So too 'take the water from the bottom, and taste it ; how do you find it?' 'It is salt.' Leave off that water, wash your mouth, and come to me. The son threw away the salt and came to his father, saying 'the salt is ever there'—i.e., 'it exists there ever and always.' When he had said this, the father said to him : 'Just as this salt was perceived at first by sight as well as by touch, but when melted in the water it ceased to be perceived by these two, though it existed there all the same, as perceived by the sense of taste ; in the same manner, in this offshoot of the Body, as made up of fire, water and food, thou dost not perceive the Pure Being, which is the cause of the offshoot of the body, just like the seed of the *cata* tree—"Vita kili" being indeclinables are meant to show that the sentence forms part of the instruction imparted by the teacher to his disciple. Just as in this water, though the salt was not perceived by sight and touch, and yet thou didst perceive it by taste, so too, in the Body, thou wilt perceive the Pure Being by other means, just like the subtle essence of the salt.'

स य एवं गम्भीरमितादेवमिदः सर्वं तत्सत्यः स आत्मा तत्त्वम्-  
सि अतेकतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सो-  
प्येति होवाच ॥ ३ ।

'That which is this subtle essence,—in That, has all this its self ; That is the True ; That is the Self ; That thou art, O *Svetaketu* ! Please explain this to me further, sir ?' 'So be it,' he said. (3)

*Com.*—"That which is &c."—as before. 'If like the subtle essence of salt, Pure Being as the cause

of the Universe, is capable of being perceived by other means, though It is not perceived by the senses, by the perception of which I would have my ends fulfilled, and without the perception whereof, I would have them ever unfulfilled;—what is the means of perceiving This? Explain that to me please, still further, by means of an illustration.' Thus requested, the father said: 'So be it.'

Thus ends the Thirteenth *Khanda* of *Adhyaya VI.*

### ADHYA Y A VI.

#### KHANDA XIV.

यथा सोम्य तुम्हां गन्धोऽभिनदाक्षमार्णीय तं ततोऽनि-  
जने विसृज्जेत्स यथा तत्र प्राहोऽद्वाऽध्याद्वा प्रत्यङ्गा प्रधमार्णीताभि-  
नदाक्ष आर्णतोऽभिनदाक्षो विमृशः । ? ।

Just as, my dear, some one, having brought away a person, from the *Gandharas*, with his eyes covered, might then leave him in a place where there are no human beings, and as that person would shout towards the east or the north, or the south or the west, *I have been brought here with my eyes covered and left with my eyes covered.* (1)

*Coum*—Just as in the world, my dear, some thief might lead a person, with his eyes covered, from a village, and might leave him, with eyes covered and hands bound, in a forest or in a place where there are no human beings; and this person, not being able to distinguish the quarters, might turn to the east or to the west or to the north or to

the south, and shout out : " With my eyes covered have I been brought away from the *Gandhāras* by thieves, and have been left here with my eyes still covered."

तस्य पथाभिनन्दनं प्रमुच्य प्रबृशादेत्वा दिशं गन्धारा। एतां दि-  
शं ब्रजेति म प्रमाद्रामं पृच्छन्पृष्ठितो मेघावी गन्धारानेतोपसंप-  
द्यत्वमेवेहाऽचर्यवान्पुरुषो वेद तस्य तावदेव चिरं यावत्र वि-  
माक्षयेऽप्य संपत्त्य इति ॥ २ ॥

And as thereupon some one might loosen his bandage and tell him—*the Gandhāra is in this direction go this way*,—whereupon asking his way from village to village, and becoming informed and capable of judging for himself, he would arrive at *Gandhāra*. In the same manner does one, who has a Teacher, know ; and for him the delay is only so long as he is not liberated ; and then he will reach perfection. (2)

*Com.*— And just as some sympathetic person may hear his cry and loosening his bandage, may tell him "*Gandhāra* is to the north from here, go in this direction"; and he, having his bandage removed by the sympathetic person, goes along asking his way from village to village, being duly informed—i.e., having been rightly advised—and capable of judging for himself, i. e., capable of understanding the road pointed out by the people for reaching his own village—reaches *Gandhāra*, and no other place, like some foolish person, anxious to see other places ; just as in the example cited, the person is carried away by thieves from his own country, *Gandhāra*, with his eyes covered and hence unable to discriminate the direction of his place, being troubled by hunger and thirst,—and is carried away into a forest, full of all

sorts of dangers in the shape of tigers, robbers and the like, crying in his sore trouble, waits for the loosening of his bandage; and being found in this position by some sympathetic person, who removes his bandage and points out the way to his country, whereby he reaches his place and is happy;— exactly in the same manner, the ego is carried away by thieves in the shape of virtue, vice, &c., from Pure Being, the Self of the Universe, into the forest of the Body, -consisting of fire, water and food, filled with wind, bile, phlegm, blood, fat, flesh, bone, marrow, semen, worms, urine and faeces, and full of all sorts of pairs of opposites, like heat and cold,— having his eyes bandaged by delusion, -fastened by the noose of a longing for wife, son, friend, cattle, relatives and other visible and invisible objects of sense, -shouting out in thousand such exclamations, as that, "This am I, this is my son, these my relations, I am suffering pain, and feeling pleasure, I am in delusion, I am learned, I am ignorant, I am righteous, I have many relations, I am born, I am born, I am dead, I am old, my son is born, my riches have been destroyed, Ah ! I am done for ! How shall I live ! what shall be my fate ! what my protection";— and then by some stroke of good fortune due to some of his past good deeds, he finds a sympathetic person, knowing the true Self *Brahman*, and having his own bandage removed, and as such resting in *Brahman*; and this kindly person shows him the way of recognising the discrepancies in this world, when the ego loses all affection for wordly objects, having the bandage of illusion removed by means of such exhortations, as—" you are not of the world, the son

&c., do not belong to you, you are Pure Being, that Thou art &c., &c.," finally reaches the True Self of Being like the inhabitant of *Gandhāra*, and becomes happy and peaceful. This is the meaning sought to be conveyed by the declaration "one who has a Teacher knows"; and for this person, with a Teacher, the delay in reaching the True Self is only so long as he is not liberated. "*Vimokshyā*" in the first person, is to be taken as third person; because such is the force of the meaning. That is to say, until the body, reared up by his past deeds, falls off, on the exhaustion of the impressions of these deeds by experience. "Then he will reach perfection." "*Sampatsqu*", as before, being taken as "*Sampitsyate*." In fact there is no difference of time between the reaching of True Self and the reaching of perfection; and as such the word "*atha*" (then) does not signify sequence.

"Just as the reaching of True Self and the falling off of the body do not follow immediately after the knowledge of Pure Being,—because of the remnant of the tendencies of past deeds—in the same manner, there may yet be certain deeds of the life prior to the accomplishment of knowledge, left unfructified; for the fruition of which, there may be yet another body to come into existence, even after the present body falls off. And further, even after knowledge has been attained, the person will be performing actions that are enjoined, as well as those that are prohibited; and for the experiencing of the effects of these actions too, another body will have to be brought about; then too will follow further actions, and so on; knowledge at last coming to be of

no use, since the fruition of actions is irresistible. If it be urged that for one who has obtained knowledge, all actions fall off, and simultaneously with the appearance of knowledge it leads to the attainment of the True, when Liberation directly follows, and the body falls off, -then, in that case, there is no place for the Teacher; and then, there can be, no meaning to the sentence 'one having a Teacher knows', and also the possibility of an absence of Liberation, even after knowledge has been obtained; or it may come to this, that, like the advice with regard to the way leading to a certain place, knowledge too may not be absolute as to its result.

This cannot be; because with regard to actions, there is a difference as to their being already turned towards fruition or otherwise. It has been said that certain actions that have not begun fruition being yet left unfructified, another body will have to come about, for the experiencing of the results of the actions. But this is not correct; because for the knowing one, 'the delay is only so long &c.,' as declared by the authority of the Veda itself. "But even such *Srutis* as that 'one becomes good by good deeds and bad by bad deeds' are also authoritative declarations of the Veda. True, it is so; but still there is a difference between actions that have begun fruition, and those that have not. How? Those actions that have begun fruition, and which have been instrumental in bringing about the present body of the knowing person, can fall off only by fruition; just as the arrow that has been shot off, at the target can come to a stop, only when the momentum imparted to it has passed off; nor is

there any absence of its final result simultaneously with the hitting of the target. The other set of actions that have not begun fruition,—those performed before and after the obtaining of knowledge during other lives—are burnt off by the knowledge, just as they are by expiatory rites, as declared in the *Sruti*: 'The fire of knowledge burns off all actions,' and also in the *Atharvana*, 'His actions fall off, on the sight of the Highest of the High.' Therefore though for the person who knows *Brahman*, there is no further use of life, yet, inasmuch as it is absolutely necessary for the experiencing of the results of such actions as have begun fruition, the body continues—like the passing of the arrow even after the striking of the target,—and the 'delay for him is only so long.' Hence the above explanation is quite right, there being no room for the objections urged above. After the appearance of knowledge, there is an absolute cessation of all actions, for the knower of *Brahman*, as we have already explained, in connection with the passage 'one resting in *Brahman* reaches Immortality'; and you can certainly recall what I said there.

स य एषः परमात्मयसिद्धः सर्वं तत्सत्यः स आत्मा तत्त्व-  
मस्मि भेतकेनोऽति भूय एव मा भगवान्विज्ञापयत्विति तथा सो-  
म्पेति होवाच ॥ ३ ॥

'That which is this subtle essence,—in That has all this its Self; That is the Self; That is the True; That thou art, O Svetaketu.' 'Sir, Teach me still more.' 'So be it, my dear,' he said. (3)

*Com.*—“That which is &c.”—as explained above.  
“Please explain to me, by further illustrations, the method by which one with the Teacher reaches True Being.” He said “Be it so, my dear.”

Thus ends the Fourteenth *Khanda* of *Adhyaya VI.*

### ADHYA YA VI.

#### KHANDA XV.

पुरुषः सोमांतोपतापिनं ज्ञातयः पर्युग्मते ज्ञानात्मि मा ज्ञानात्मि माविति तस्य यावत् वाइमनमि संपदयने मनः प्राणे प्राणस्नेजमि तेजः परम्या देवताया तावज्ञानाति ॥ १ ॥

The relatives of a sick man assemble round him, and ask—‘Do you know me ? Do you know me?’ He knows them as long as Speech is not merged into Mind, Mind into *Prâna*, *Prâna* into Fire and Fire into the Highest Deity. (1)

*C.m.*—The relatives of a man laid up with fever &c., assemble round him and ask “Do you know me, your father? Do you know me, your son? or your brother?” And as long as of the dying man, Speech is not merged into Mind, the Mind into *Prâna*, the *Prâna* into Fire, and Fire into the Highest Deity, he knows them.

अथ पदाऽस्य वाइमनमि संपदयने मनः प्राणे प्राणस्नेजमि तेजः परम्या देवतायामध्य न ज्ञानाति ॥ २ ॥

And when Speech merged into Mind, the Mind into *Prâna*, *Prâna* into Fire, and Fire into the Highest Deity, then he knows them not. (2)

*Com.*—The method of dying of the wordly man is the same as the method of getting at Pure Being, of the knowing person ; with a view to show this, it is added - when Fire is merged into the Highest Being, then he knows them not. The ignorant person on coming back from Pure Being, again enters into the form of the tiger &c., or to that of Man or God &c. While the knowing person enters into the True Self of *Brahman*, as manifested by the light of knowledge, brought about by the instructions of proper Teachers, and never returns from there ; such is the method of reaching Pure Being. Some people assert that the knowing persons pass through the cranial artery, and then pass on, by the way of the Sun, to Pure Being. But this is not true : because, the passage is found to be regulated by a full cognition of the final result, with due regard to time and place. For one who cognises the unity of the True Self and as such is attached to Truth, there is not possible any false attachment to results as pertaining to time and place, for such falsity would be self-contradictory. Such means of "going" - as Ignorance, Desires and Actions - being burnt off by the fire of True knowledge, no "passing" is possible in this case. For one whose desires are all fulfilled, one who has realised the Self, "all desires disappear here" as declared in the *Atharvana*, and as is shown by the instance of the rivers and the sea.

म य एषाऽगिमनदान्मयमिद॒ सर्वं तत्सत्यं॑ स आन्मा तत्त्वम्-  
सि धत्केतो इति भूय एव मा भगवान्विज्ञापयन्विति नथा सो-  
प्येति होवाच ॥ ३ ॥

'That which is the subtle essence,—in That, has all this its Self. That is the True. That thou art, O Svetaketu.' 'Explain this to me further, sir.' 'So be it' said he. (3)

*Com.*—“That which is &c., &c.,”—as before. ‘When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, —then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person returns again?’ ‘Explain to me the reason of this, Sir. Being thus requested, the father said ‘So be it’.

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Thus ends the Fifteenth *Khanda* of *Adhyaya VI.*

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## ADHYA'YA VI.

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### KHANDA XVI.

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पुरुषः मोम्पात हस्तगृहिनमानयन्यपहारीस्तेयमकारीत्परागु  
मस्मै तातेति स यदि नन्य कर्ता भवति तत प्रावृत्तमानमाने  
कुरुते सेऽनुग्रामिसंग्रहत्तेनाऽमानमन्तर्याम् परशुं तसं प्रति-  
गृह्णाति न ददर्शेऽप्यन्यते ॥ १ ॥

My child, they bring a Man, holding him by the hand, saying. ‘He has taken something, he has committed a theft, heat the axe for him.’ If he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe,—he is burnt, and he is killed. (1)

*Com.*—Just listen, my son, how this is : The police bring some one who is suspected of having committed theft for testing his guilt with his hands bound up. And being asked—' what has this man done ? ' they say, ' He has taken the wealth of this man. ' ' Well, is he to be punished for only *taking* it ? ' Then a man who has received a gift is also liable to punishment. Hence, they add ' he has committed a theft ' i.e., ' he has *stolen* the wealth.' Being accused thus, the thief hides his guilt, saying ' I did not do it. ' They retort : ' you did steal the property of this man ' and if he continues to deny it, they say ' Heat the axe for him, let him prove himself to be free from guilt. ' Now if he has really committed the theft, though he hides his guilt, he makes himself appear what he is not—i.e., a liar ; and thus ' being addicted to untruth, and covering himself by a lie, if by sheer foolishness, he grasps the heated axe, he is burnt and is then killed by the police, by means of his own untruthful character.

अय यदि तस्याकर्ता भवति तत् प्व मन्यमानगानं कुरुते स  
मन्याभिमधः मन्येनाऽन्मानमन्तर्शय परशुं तसं प्रतिगृहाति स  
न दद्यते अय मृच्यते ॥ २ ॥

If, however, he has not committed it, then he makes himself true ; and being attached to truth, and covering himself by truth, he grasps the heated axe, he is not burnt, he is let off and delivered. (2)

*Com.*—If however he has not committed the theft, then he makes himself true, then, covering

himself by truth—i. e., by the non-committing of the theft—he grasps the heated axe, and being attached to truth, he is not burnt, being protected by truth; and then he is let off and delivered from his false accusers. Though the contact of the hand with the heated axe is exactly the same in both cases, yet out of the real thief and the innocent person, the one who is a liar is burnt, and not the other who is truthful.

म क्या तत्र नामदेवताम्यमिदः सर्वं अनगत्यः स आत्मा  
तन्ममिदेवतां इति तदास्य विज्ञापिति विज्ञापिति ॥३॥

'And as he is not burnt, —in That, has all this its Self; That is the True; That is the Self; That thou art, O Svetaketu.' Then he understood it of him,—*ya he understood it.* (3)

*Com.*—'And as the truthful person is not burnt by the heated axe, because he is protected by truth; in the same manner, out of the two persons—one who is attached to the truth of Pure Being, and one who is not so attached, though the reaching of Being on the falling off of the body, is similar in both cases, yet it is the knowing person alone who, having reached Pure Being, does not return to the body of the tiger &c; while the ignorant person, attached to the unrealities of modifications, returns to the condition of the tiger, or to that of the gods, in accordance with his actions and studies. Now That Self, attachment or non-attachment to which brings about Liberation or Bondage respectively,—and which is the root of the universe,—in which all creatures reside and rest,—which is the Self of everything,—and which is unborn, immortal, fearless, auspicious, one without a

second,—That is the True, That is thy Self, and That thou art, O *Svetaketu*.' This latter part of the sentence, which has been often repeated, has already been explained.

Now who is this *Svetaketu*, the denotation of the word 'Thou?' It is I, *Svetaketu*, the son of *Uddalaka*, who knows the Self, on having heard, thought over and understood that Instruction, whereby the unheard becomes heard, the unthought becomes thought, and the unknown becomes known,—the Instruction whereof he had questioned his father: "Sir, how is that Instruction?" Such is the person who is entitled to receive the Instruction, he too being identical with the Supreme Deity that entered into the body which is an aggregate of causes and effects; just as the human body enters into the mirror, or the Sun in the reflecting water, all this entrance being in the form of reflection. He, *Svetaketu*, prior to his receiving the Instructions from his father, did not know the Self, in the form of Pure Being, the Self of all, apart from all causes and effects. Now, having been taught and awakened to the reality of the Self, by his father, by means of arguments and illustrations, he understood himself to be Pure Being, as explained by his father. The repetition is meant to point out the end of the *Adhyaya*.

"What is the result accruing to the Self, from the declarations made in this sixth *Adhyaya*?" We have already explained this result to be the cessation of the notion of Self being entitled to action, and also of the notion of the cognition of the Self being the enjoyer. The capability of hearing and knowing the denotation of the word "Thou" has its result in the

knowing of the unknown. Prior to the Instruction one has such notions with regard to himself—"I shall perform these actions, the *Agnihotra* &c"; "I am entitled to these"; "I shall experience the results of these actions in this and the next world; 'and having performed these actions,' I will have all my duties accomplished"; thus there being with regard to the Self, the notions of its being entitled to actions and being the enjoyer of their consequences; and all these notions cease for one who is awakened, by means of the sentence "That thou art," to the reality of Pure Being, the root of the universe, the one without a second. Because all notions of the doer are contrary to the reality of Pure Being; and when one Self without a second, is recognised as one's own Self, then there is no possibility of any such notions, as "I am this, that is, something else, to be done by me; having done this, I will enjoy its results," and other such notions of diversity. Therefore it is only proper that all notions of the human soul being a modification should cease on the appearance of the true cognition of the True Being, the Self without a second.

"In this sentence 'That thou art' one is instructed to have the idea of Being with regard to the object denoted by the word 'Thou'; just as one is instructed to have the notion of *Brahman* with regard to the Sun, the Mind &c; and just as one is taught to have the notion of *Vishnu* with regard to the idol. And it cannot be taken to mean that 'Thou art really the Being itself'; for, if *Savitakītu* were the Being itself, then how could he not know himself, and need the instruction 'That thou art'?" This is not the

case; because the present sentence differs from the sentence speaking of the Sun &c. In the case of the sentence "the Sun is Brahman," there is the intervention of the word 'iti' (the Sun *as Brahman*), which implies that the Sun is not exactly the same as *Brahman*. The Sun is not *Brahman*, because of its having a form; and *A'kasa* and Mind are not *Brahman*, because of the intervention of the word 'iti'; whereas in the case of the present sentence the text has shown the entering of Pure Being itself, and then declares "That thou art," directly, and without a hitch, pointing to the identity of the "Thou" with the Self of Pure Being. "The sentence 'That thou art' may have only a secondary signification, like the sentence 'thou art a lion,' which indicates only the presence in the person of courage &c." That cannot be; because it is distinctly taught that Being is one without a second, just like clay. If the declaration of identity were meant to be taken only secondarily, then the reaching of Pure Being could not be declared as following upon such cognition, as it is declared in the sentence 'for him the delay is only so long &c.'; because all secondary cognition is false; e.g., 'you are Indra, Yama' and the like. Nor can the sentence be taken as mere praise; because *Svītakētu* is not an object of worship (to his father); nor can Being be said to be praised by being spoken of as *Svītakētu*; for, the king cannot be said to be praised by being spoken of as the servant. Nor is it proper to restrict the universal Self to any single place--as the enquirer takes the sentence "That thou art" to mean; as that would be like telling the Emperor

of a country that he is the lord of a village. Nor is it possible to interpret the sentence in any other way, save as declaring the identity of "Thou" with the Self of Pure Being. If it be urged that 'what is enjoined here is only that one should meditate upon himself as Pure Being, and not that one is the Pure Being which is hitherto unknown'; then, some might urge in reply that 'in that view too, it is not possible for the unheard to be heard'; and this, the former questioner denies, saying that 'the enjoining of the notion of one's Self being the Pure Being is meant as praise.' But this cannot be; because of the direct assertions—'one with a Teacher knows' and 'the delay for him is only so long &c.' If the notion of one's Self being the Pure Being were only enjoined to be meditated upon,—and the sentence were not meant to convey the notion of the denotation of the word 'Thou' being identical with Pure Being, —then, there could be no such declaration of the means, as that 'one with a Teacher knows.' For, in that case the presence of the Teacher would be a foregone fact, as in the case of the injunction—'one should perform the *Agnih-trta* sacrifice'; nor, in that case, would it be proper to declare the 'delay' to be 'only so long &c.', because in that case, even when the real nature of the Pure Being of Self is not known, Liberation would follow by meditating only once upon one's Self as Pure Being. As soon as the sentence 'That thou art' has been uttered, it cannot be said that there appears any such strong appears any such strong idea as 'I am not Pure Being' which would set aside the notion 'I am Pure Being,—which latter is brought about by the

**WITH SHRI SANKARA'S COMMENTARY**

authoritative assertion 'That thou art'; because, all passages of the Upanishads have their end in pointing to the same truth—'I am Pure Being.' Just as in the case of the sentences laying down the *Agnihotra*, it cannot be said that there appears any notion of the non-performability of such actions, which would set aside the notion of the advisability of performing the *Agnihotra*. If it has been questioned—'being identical with the Self of Pure Being, how is it that one does not know himself?' Well, that does not affect our position; when we find that living beings do not even recognise themselves to be the doer and the enjoyer, the soul, apart from the body which is an aggregate of causes and effects,—then it is no wonder that one does not realise the fact of his being identical with Pure Being. 'But how is this cognition of identity with Pure Being possible?' Well, how, I ask—is it that, even when there is a cognition of one's Self being apart from the body, notions of the *doer* and the *enjoyer* are possible, and are actually met with? In the same manner, inasmuch as one thinks the body &c., to be his Self, he cannot have any knowledge of the Self of Pure Being. Thus, it is established that the sentence 'That thou art' serves to set aside all notions of Self, with regard to the human soul attached to the unrealities of modifications.

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Thus ends the Sixteenth *Khanda* of *Adhyāya VI*.

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Thus ends the Sixth *Adhyāya*.

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# The Chha'ndogya Upanishad.

## ADHYA'TA VII.

### KHANDA I

ॐ अस्ति विद्या इति शोऽपमाद भवत्कुमारं नारदस्त्वा  
शोवाच यदेत्य तेज शोऽपमाद तत्स्त इन्द्रं वृषभमाति स शोवाच  
॥ १ ॥

Viratia approached Sankumari, saying—  
'Teach me, Sir.' He said—'What thou already  
knowest tell me that, then beyond that I will teach  
thee.' He replied. (1)

Com.—The Sixth Adhyaya, given chiefly to instruction with regard to the Supreme Truth, is useful, only so far as the ascertainment of the unity of the True Self, and in it have not been explained the modifications following after the Real. Hence, with a view to point out in due order the Name &c., and then by means of these to show the highest truth, called the 'Great,' just as, to show the Moon, one points out the branch of a tree behind which the Moon is shown,—the Seventh Adhyaya is begun. Or in case the Real only were explained, and the subsequent modifications were left unexplained, then some people might think that there may be something yet unknown, and in order to remove this doubt, the modifications are explained. Or, Name, &c., may be

explained, with a view that, like the mounting of a stair-case, beginning with gross matters, the explanation would proceed gradually to subtler and subtler truths, and thence would follow the installation in the kingdom of Heaven. Or, Name, &c., may have been introduced simply with a view to eulogise the excellent 'Great' Truth by pointing out all those gradually better realities and then showing the Great Reality to exceed all those in excellence. The story is introduced simply with a view to eulogise the Supreme Philosophy. How? *Nirada*, the Supreme Divine sage, having fulfilled all his duties, and being endowed with all knowledge, was still in painful reflection, through his ignorance of Self; and then what can be said of those little creatures who have little knowledge and who have not accumulated any large amount of virtuous deeds? Or, with a view to show that apart from the knowledge of Self, there is nothing else that can accomplish supreme and absolute good, the story of *Sanatkumara* and *Nirada* has been introduced. The fact,—that supreme good was not attained by *Nirada*, even though he was endowed with the faculties and capabilities of all knowledge, and that for this reason, having renounced all his pride of excellent lineage, knowledge, conduct and capabilities, like any ordinary person, he approached *Sanatkumara*, for the purpose of attaining supreme good,—shows that the knowledge of Self is the only means of attaining absolute and supreme good. Saying 'Teach me, Sir,' he approached him. '*Adhihi Bhagava*' is a mantra. *Nirada* approached *Sanatkumara*, the Master of Yagnis and knowing

*Brahman.* And being thus duly approached, he said to him, 'Whatever thou knowest with regard to the Self, tell me that, then beyond your knowledge I will teach thee!' Being told thus, *Yoruda* said—

अथ वृत्तिर्विद्या विद्या विद्यानिधिं अपिमित्तं  
हास्युग्रं वेदं विद्यन् विद्या विद्या विद्या विद्या-  
क्यमेकावदं विद्या विद्या विद्या विद्या विद्या विद्या-  
सप्तद्वज्ञनविद्या विद्या विद्या ॥ ३ ॥

'Sir, I know the *Rig-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, the *Atharva-Veda* as the fourth Veda as the fifth the *Pūrva-Mīmāṃsā*, the *Veda* of the *Vedas*, the rites of the fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the *Veda*, the science of the Elements, the science of War, Astronomy, the science of Snake-charming and the fine arts. All this, I know, Sir.' (2)

*Cleme.* 'Sir, I know the *Yajur-Veda*—"a thicket"—I know, because the question was with regard to what he knew. The *Yajur-Veda*, the *Sāma-Veda*, and the *Atharva-Veda* as the fourth Veda, the *Pūrva-Mīmāṃsā* is the fifth Veda, because the mention of "fifth" is with regard to *Veda*, *Veda* of the *Vedas* with the *Mahābhāṣya* for their fifth, i.e., grammar, as it is only by means of grammar that the *Vedas* are known as such, through a proper knowledge of words and their meanings &c.; 'Rites of the Fathers'—i.e., the chapters on *Śradhā*, 'Rāsi' is the science of numbers, Mathematics, 'science of portents', of evil, 'science of time'—such as that of

*mahākāla &c.*; 'Logic', the science of reasoning; 'Ethics and politics'; 'Etymology'; *Nirukta*; 'science of the *Veda*', *Rik*, *Yajus* and *Sāma*; i.e., the *Sikshākalpa*, Ceremonials and Prosody; 'science of Elementals'—i. e., the secrets of the elemental kingdom; 'science of War'—i. e., of archery; 'Astronomy —science of the Stars, including Astrology, the 'science of Serpents'—the *Gīruda* science; and the fine arts—i. e., the arts of dancing, music, vocal and instrumental, and other technical arts, all these, Sir, I know.'

सोऽहं द्वावा नामैव देवान्मि नारदमविकल्पे देव मे भगवद्-  
द्वावा नामैव देवान्मविकल्पे देव मे भगवद् द्वावा नामैव देव मे भगवद्-  
द्वावा नामैव देव मे भगवद् देव मे भगवद् देव मे भगवद्-  
नामैव देव ॥ ३ ॥

नाम या कर्त्तव्ये यज्ञीयं सामवेद आथर्वाणश्चतुर्थं इतिहासपु-  
राणं पद्मो वेदाना वेदः पितृया गणितेवं निधिवाकोवाक्यमेका-  
यने देवविद्या ब्रह्मविद्या एतत्विद्या क्षत्रियिद्या नक्षत्रियिद्या नर्पदेवज-  
नविद्या नामैव देवान्मोपास्यते ॥ ३ ॥

But, sir, I am only like one knowing the words, and not a knower of Self. It has been heard by me from people like you, that one who knows the Self possess beyond sorrow. So I am in grief; Sir, please carry me beyond the grief. He replied: 'Whatever thou hast studied is only a name.' (3)

*Rig-veda* is a Name; and so is *Yajur-veda*, *Sāma-veda* and *Atharvana* as the fourth, and as the fifth *Itihāsa-Purāna*, the Veda of the Vedas; the rites of the fathers, Mathematics, the science of

portents, the science of Time, Logic, Ethics and Politics, the science of Etymology, the science of the Vedas, the science of Elementals the science of War, Astronomy, the science of snake-charming, and the fine arts, all this is mere Name. Meditate upon the Name. (4)

*Com.*—Though I know all this, I am like one knowing only the word, i.e., one who knows the mere outer meanings of words, all words are mere denotation; and all denotation is included in the *mantras*. 'Knower of words (*mātrīś*)' means one who knows mere sacrifices, since it will be declared further on that 'sacrifices are in the *mantras*', and I am 'not a knower of Self'—i.e., I do not know the Self. 'Since the Self is also explained in the *mantras*, how is it that knowing the *mantra* one knows not the Self?' Not so, because, the processes of denotation and the objects of denotation are modifications while the Self is not held to be a modification. 'But the Self too is denoted by the word *Self*? No; since 'Speech desists from It,' as says the *Sruti* 'where one sees nought else &c.' Then how is it that the Self is signified by the word *Self* as used in such sentences as 'the Self below &c., that is the Self &c.'? That does not touch the position, the word 'Self' is used with regard to the embodied counter-self, the object of differentiations, and then the fact of the body &c., being the Self being denied categorically, it follows that what is to be understood by the word 'Self' is that, which is apart from these body and the rest, and which is a Reality, in Itself, beyond the reach of words. Just as when an army with the king is seen, though a sight of the umbrellas,

flags and other emblems of royalty points to the presence of the King, yet, the king himself is not seen; even then people assert that 'the king is there'; then follows a particular search for the king—'where is the king?'—and then gradually setting aside all the other objects and persons seen in the procession, people would have an idea of the presence of the king, even though he may not be seen. Exactly the same is the case with the point at issue. Thus then, 'I am like one knowing the *mantra*, i.e., sacrifices alone'; 'and all modification being effects of sacrifices, I know the modifications; and I do not know the real nature of the Self.' It is with this view that it has been said 'One having a Teacher knows'; and also such *Sruti* as 'wherfrom Speech desists &c., &c.' It has been heard by me—I have a traditional knowledge based upon scriptures—from people like yourself that one who knows the Self passes beyond the sorrow of the heart, based upon unfulfilled ends, hence not knowing the Self, I am in sorrow, pained by a cognition of unfulfilled ends, therefore, please carry me beyond the ocean of sorrow by means of the boat of Self-knowledge—i.e., create in me a feeling of contentment, carry me to fearlessness. When *Nirada* had said this, *Saṅkumāra* said to him, 'all this that thou hast studied is merely a Name—i.e., all that thou hast known is only a Name; as says the *Sruti*: 'a mere differentiation in word, a modification, a mere Name.' The *Rig-veda* is a mere name, and so is *Vajurveda* &c., &c., as before. Meditate upon Name as Brahman, i.e. think of the Name as Brahman, and meditate upon It, just as people worship the idol, thinking it to be *Vishnu* Himself.

स यो नाम ब्रह्मन्युपास्ते यावन्नास्त्रो गतं तत्राभ्य यथाकाम-  
चारो भवति यो नाम ब्रह्मन्युपास्तेऽमित्य भगवां नास्त्रो भूय इति  
नास्त्रो वाव भूयोऽमर्त्तिं तन्मे भगवान्त्रयान्तिति । ३ ॥

One who meditates upon the Name as *Brahman*, becomes independent so far as the Name reaches;— one who meditates upon the Name as *Brahman*, 'Sir is there anything greater than the Name?' 'There is something greater than the Name.' 'Tell that to me, Sir.' (5)

*Cum.—*'One who meditates upon Name as *Brahman*, listen to the results that accrue to such a one; 'so far as Name reaches,' *i.e.*, so far as is amenable to Name, to that extent of mānability, such a person is independent, like a king within his own kingdom.' 'One who meditates &c.' is a summing up of the whole thing. 'Sir, is there anything which is greater than the Name,' which is capable of being thought of as *Brahman*.

*Savitkumari* replied, 'Yes, certainly there is something greater than the Name.' Being told this, *Niraka* said, 'If there be such a thing, tell it to me, Sir.'

Thus ends the First *Khanika* of Atharvāya VII.

## ADHYA YA VII.

### KHANDA II.

यात्माय नामो मयमो याग्या ऋतेऽ विज्ञाप्यति यजुर्वेदः  
मामवेदमायर्वाणं चतुर्थनितिदासपूर्णाणं पञ्चमे वेदाना वेदं पित्र्यव-  
गिर्ण देवं निभि याकेयाक्यमेकायनं देवविद्या ब्रह्मविद्या मृतविद्या  
क्षत्रविद्या नद्यविद्या गर्भिद्वज्ञनविद्या इतिंच पृथिवीं च यथुं  
चाङ्गकं च यात्मा देवत्थ देवा श्र मनुषा श्र पशूः श्र वयाः  
मि च तृण गत्यत्वाः यापदास्याद्यपत्तिपितौल्लकं चमं यात्रम्  
च मत्ये चानुते च मायु चासायु च हृष्टयस्ते चाहृष्टयस्ते च यद्व याङ्ग-  
नार्थियन् चमो लभ्यमो अज्ञापविद्यन् मन्त्रे नानुते न मायु ना-  
मायु न हृष्टयस्ते नाहृष्टयस्ते यामेत्कर्मन् विज्ञाप्यति याचमुपा-  
स्मन्ति । ।

Speech is greater than Name. Speech makes known the *Briq-veda*, the *Yajur-veda*, the *Sima-veda* the fourth *Atharvana*, the fifth *Itihasa-Purana*, the Veda of the Vedas, the Rites of the Fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the Elementals, the science of War, Astronomy, the science of Snake-charming, and the fine arts, Heaven, Earth, Air, *Akasa*, Water, Fire, the Gods, men, animals and cattle, grasses and trees, beasts down to worms and ants, virtue and vice, the true and the false, the good and the bad, the

pleasant and the unpleasant. If there were no speech, neither virtue nor vice could be known ; neither the true nor the false ; neither the good nor the bad ; neither the pleasant nor the unpleasant. Speech makes known all this. Meditate upon Speech. (1)

*Com.—Speech &c.*—‘Speech’ is the organ of speech—located in the eight parts of the body, the *root of the tongue* &c.—which serves to give expression to letters, and the letters constitute the Name ; therefore Speech is greater than Name, as, even in the ordinary world, the cause is greater than the effect, as the father than the son. But how is it that Speech is greater than Name ? Because, it is Speech that makes known the *big root* that such and such is the *Rig-Veda*, so also the *Yajur-Veda* &c. &c., as before ‘ Pleasant ’, that which pleases the heart ; and the reverse of this is ‘ unpleasant ’. If there were no Speech, these could not be known, i.e. in the absence of Speech, there would be no study, and in the absence of study, there would be no knowledge of the meaning of the Vedas, and in the absence of such comprehension, there could be no knowledge of virtue, vice, &c. Therefore, it is Speech alone which, by giving utterance to letters, makes all this known, therefore is Speech greater than Name, hence meditate upon Speech.

म ये गतं ब्रह्मन्यास्ते यावदानो गतं तत्रास्य यथाकामना  
गे भवति के ताचे ब्रह्मन्यास्तेऽस्ति भगवो यानो मृष्य इति वाचो  
वाव भूयोऽस्तेति तन्मे भगवान्वर्णानिवति ॥ २ ॥

One who meditates upon Speech as *Brahman*, becomes independent, so far as the Speech reaches,

one who meditates upon Speech as *Brahman*. 'Is there anything greater than Speech?' 'Yes, there is something greater than speech.' 'Tell me that Sir.' (2)

*Com.*--Same as before.

Thus ends the Second *Khanda* of *Adhyaya VII*.

## ADHYAYA VII

### KHANDA III.

मनो वाच वाचो न्योः पदा ते द्वे वाऽऽप्यरुद्धे द्वे वा कोले  
द्वी वाऽऽत्री भूषिणमवगेत् वाचं च नाम च मनोऽभ्यगति स  
यदा मनमा मनस्यति मन्त्रानाम्येष्यमान्त्रे कम्पिति कृत्यित्य  
कुरुते पुत्रा श्रावणं अन्तरेष्येष्यमेत्यतः इति एतेष्यमेत्य-  
स्यंचत्ते मनो वाचम् मनो हि तास्ते मनो हि ब्रह्म एव उपा-  
स्मन्ति ॥ ३ ॥

Mind is greater than Speech. Just as the closed fist holds two *Amlaki*, or two *Kala* or two *Aksha* fruits, so does the Mind hold Speech and Name. And when one is minded in his mind to read the *Veda*, he reads it ; when he is minded to perform actions, he performs them ; when he is minded to desire sons and cattle, he desires them ; and when he is minded to wish for this world and the next, he wishes for them. Mind is indeed the Self, mind is the world, mind is *Brahman*. Meditate upon the mind. (1)

*Com.*--'Mind'--the internal organ endowed with reflection--'is greater than Speech' because,

the Mind, by its function of reflection, urges Speech towards the object of speaking; thus, Speech becomes included in the Mind. And that which includes another thing, is more pervasive than it, and as such is greater than that. Just as in the ordinary world, two *Amalaka* fruits or two plums, or two *Aksa* fruits are held in the closed fist, so, just like these fruits, Speech and Name are held in the Mind. And when a person is 'minded in his mind'-being 'minded' is *tatparyatva*—to read the Veda, he reads it, so having determined to perform actions, he performs them, having determined to desire—i.e., having desired to obtain sons and cattle—by a proper fulfilment of the means to such requirement, he obtains them; similarly, when he is determined to obtain by the proper means the world and the next, he obtains them. 'Mind is the Self'—it is only while the mind exists that the man has the character of the *doer* and the *enjoyer*. 'Mind is the world' because it is only while the Mind exists that worlds are obtained, and the means to such requirement are fulfilled. And because the Mind is the world, therefore 'Mind is Brahman.' And because it is so, therefore meditate upon the Mind.

म ये मनो ब्रह्मत्युपास्ते यावन्मतमो गते तत्रात्म्य यथाकाम-  
चारों भवति ये मनो ब्रह्मत्युपास्तेऽप्त्वा नगतो मनमो वृष्टे इति  
मनमो वाव भूयोऽस्तीति तन्मे भगवान्तर्वित्विनि ॥ २ ॥

'One who meditates upon the Mind as *Brahman* becomes independent as far as the Mind reaches—he who meditates upon the mind as *Brahman*.' 'Is

there anything greater than the mind?' 'Yes, there is something greater than the Mind.' 'Tell that to me sir.' (2)

*Com.*—'One who' &c., &c., as before.

Thus ends the Third *Khanda* of *Adhyaya VII.*

## ADHYA YA VII.

### KHANDA IV.

सकलोऽयं इनम् भूयात्यदा विसंकल्पतेऽय मनस्यन्द्य  
वाचमायति ताम् वाचमायति नामिन् सत्त्वा एक भवन्ति मन्त्रेषु  
कर्मणि ॥ ? ॥

Will is greater than the Mind. For when one wills, then he reflects, then he utters Speech, and then he utters it in Name. In the Name, the *mantras* become one, and in the *mantras*, the sacrifices become one. (1)

*Com.*—'Will is greater than the mind.' Like Reflection, volition is also a function of the internal organ, the function which does the determining of doing or not doing certain actions. When this determining has been done, then the wish to do follows on the wake of reflection. How? For when one wills determines the actions to be performed or otherwise, then he reflects or thinks of doing it: 'May I read &c.', then 'he utters Speech' in the repeating of *mantras*; and 'he utters Speech in the Name': i.e., he utters Speech, after having thought of pronouncing the Name. All *mantras*—particular

forms of Speech—‘become one’ i.e., become included—in the Name; since the particular is always included in the general. ‘The sacrifices are one with the *mantras*’—since the sacrifices performed are only those that have been pointed out by the *mantras*, and there are no sacrifices without *mantras*. Only such sacrifices are performed, as derive their force laid down by *mantras*, and which are directly laid down to be performed by the *Brihmaṇa*, for the attainment of such and such a result. The appearance of sacrifices found in the ‘*Brihmaṇas*’ too, is only a distinct exposition of only such actions as have had their shape laid down by the *mantras*. For, we do not find any such action, as has not been pointed out by *mantras* appearing in the ‘*Brihmaṇa*’. And it is also a fact well known that all sacrifices are laid down in the ‘Triad;’ and the word ‘Triad’ denotes only the *Rik*, *Yagus*, and *Sāma*; and is is declared in the *Atharvaṇa*—‘The sacrifices that the wise ones saw in the *mantras*.’ Thus, it is true that sacrifices are included in the *mantras*.

तानि त या उत्तानि संकल्पयनाति संकल्पाः सकानि संकल्पे प्रतिष्ठितानि सम्भूताः यावद्युपर्यः समकलोत्ता वायुधाऽऽकाशं च समकलनाऽऽपथ तेऽव तेषाः संकल्पे वर्णं संकलते वर्णम् संकल्पक ब्रह्मः संकलनेऽब्रह्म संकल्पेण प्राणा संकलनते प्राणानाः संकल्पेण सन्ताः संकलनते सत्ताणाः संकल्पेण कर्मणि संकलनते कर्मणाः संकल्पेण लोकः संकलनते लोकम् संकल्पेण संवेदः संकलनते मा पा संकल्पः संकलामुपास्त्वेति ॥ २ ॥

Indeed these centering in the will and consisting in the will, abide in the will. The Heaven and

Earth willed; the Air and *A'kāsa* willed; the Water and Fire willed. Through the will of these, Rain wills; through the will of Rain, Food wills; through the will of Food, the Breaths will; through the will of the Breaths, the *mantras* will; through the will of the *mantras* the sacrifices will; through the will of the sacrifices, the world wills; through the will of the world, all things will. This is Will. Meditate upon Will. (2)

*Com.* 'These'—Mind and the rest—'centering in the Will,' i.e., the one point to which they all go is the Will; 'consisting in the Will'—during origination, 'abide in the Will'—during continuance. The Heaven and Earth willed, by 'Heaven and Earth' are meant the immovable things; similarly Air and *A'kāsa* also willed. So did Water and Fire will in their immovable forms. Because, by the will of these, Heaven, Earth &c., Rain, *ells*—i.e., produces itself. So by the will of Rain, Food wills—because it is from Rain that food proceeds. By the will of Food, the Breaths will—since the Breaths consisting of food, owe their movements to Food; as says the *Sruti* 'Food is the string.' By the will of these breaths, the *mantras* will—because it is only one who has strong breaths and not one who is weak, that studies the *mantras*. By the will of the *mantras* the sacrifices, *Apithras* &c., will, —because it is only when these are performed according as they are pointed out in *mantras*, that they are capable of bringing about appropriate results. Hence the world—the result of sacrifices, —wills, i.e., accomplishes its object through its connection with the action and the agent. By the will of the

world all things—the whole Universe wills, for an accomplishment of its full form. Thus then, the whole universe, ending with the sacrificial results, has its origin in Will, hence, of great excellence is Will. Therefore, meditate upon Will. The results accruing to such a Meditator are next described.

म ये मनुष्यां ब्रह्मयुगम् द्वयान् । म तंत्राद्यवाच्यवः प्र-  
तिष्ठितान् प्रतिष्ठितोऽप्यमानस्यामानेऽनिकृति यद्यन्तंक-  
लास्य यत तत्त्वास्य प्रयत्नास्यामानेऽनिय भक्त्या ब्रह्मयुग्मित-  
स्ति नाम संकल्पद्वय एति संकल्पद्वय कृप्तिर्वति एते भ  
गवान् ब्रह्मिति ॥ 3 ॥

One who meditates upon Will as *Brahman*, he being permanent, accomplished, and undistressed, obtains the permanent, renowned and painless worlds appointed for him. And so far as the Will reaches, he is independent. One who meditates upon Will as *Brahman*, 'Is there anything greater than Will?' 'Yes, there is something greater than Will.' 'Tell that to me, sir.' (3)

*Cm.* One who meditates upon Will, thinking it to be *Brahman*, obtains the worlds appointed for him by God,—the knowing one being himself permanent obtains such 'permanent worlds'. If the inhabitant of the world were not permanent, then the assumption of the permanence of the world would be useless. He obtains the 'accomplished worlds'—the worlds equipped with all articles of comfort—himself being fully accomplished, endowed with cattle, children and other articles of comfort for himself as is declared in the Scriptures. He obtains the

'painless worlds' - the worlds free from all fear of the enemy &c., he himself being undistressed. He obtains all these by himself. And so far as Will reaches - i.e., so far as is amenable to Will; 'he is *independent*' i.e., with regard to his own Will, and to that of others; because that would militate against subsequent results. 'One who meditates upon Will as *Brahman*' &c., &c., as before.

Thus ends the Fourth Kharada of *Ashvaghosha* VII.

ADHYA'YA VII.

KHANDA V.

चिन्मारु भूकम्पाद्वयो यता च चेतयेतड्य मंडल्येतड्य  
मनस्येतद्य दाम्पत्यर्थि ताम् साम्न्यर्थि नामिन मन्त्रा एकं भव-  
ति सर्वोऽसाम्न्यिः ॥ १ ॥

Intelligence is greater than Will. When one understands, then he wills, then he reflects, then he utters speech, he utters it in Name, in the Name, the *mantras* become one; and in the *mantras*, sacrifices. (1)

*Com.—“Intelligence is greater than Will.”* ‘Intelligence’ is the faculty of realising things at the proper moment, and also the faculty of ascertaining the purposes of past and future events; and this faculty is greater even than Will. How? When an object approaches a man, and he realises its approach, then he wills as to whether he is to

give it to some one or throw it away ; and then he thinks &c., &c., &c., as before.

तनि ह या प्राप्तिनि चिन्मायनानि चिन्तात्मानि चिन्ते प्रतिशिवानि तम्भायश्चपि बहुविद्यनिरो भवति नायमस्त्वात्येवंमाहृष्टद्वयं देः पदां अयं विद्वान्नेत्यमनित्यं स्वाधिष्ठय यशलग्निविन्यास्मवति तस्मा प्रोत युध्यते चिन्ता लेप्यामेकायनं चिन्तमात्मा चिन्ता द्विष्टा चिन्तम्भास्मवेति ॥ २ ॥

All these, centering in Intelligence, and consisting in Intelligence, abide in Intelligence. Therefore, even if a man be possessed of much learning, if he happens to be unintelligent, people say of him 'he is nothing,' know however he may ; for if he were learned, he could not be so unintelligent. And if a man not possessed of much learning be intelligent, to him people listen gladly. Intelligence is the centre of all these, Intelligence their Self, and Intelligence their support. Meditate upon Intelligence. (2)

*Comment.* These, Will and the rest, ending with the results of sacrifices, 'centre in Intelligence,' means 'consist in Intelligence,' i.e., originating in Intelligence and 'abide in Intelligence,' a rest on Intelligence, as before. And there is a further greatness of Intelligence. Because, Intelligence is the source of Will &c., therefore, even though a man be possessed of much learning, having a knowledge of the Scriptures &c., 'if he happens to be unintelligent,' i.e., devoid of the faculty of realising facts in due time—then, capable people say of him, 'He is nothing'—i.e., though existing, he is as good as a non-entity ; whatever little —

the Scripture &c., he knows is also useless for him; because, if he were really learned, he could not be so unintelligent; therefore, even if he has learnt something, it is as good as not learnt. On the other hand, even if a person knowing but little be intelligent, people gladly listen to what he may say. Therefore, Intelligence is the centre of all these, Will &c., as before.

म यथितं ब्रह्मयुगाम्ते विनाश्च स लोकान्वयवान्वयः प्रति-  
ष्ठितात्प्रतिष्ठितोऽन्यमानःस्यथमानोऽमिसिद्ध्यति यावचिनस्य गतं  
तत्राथ्य यथाकामगते भवति यथितं ब्रह्मयुगाम्तेऽस्ति भगव-  
शिनाद्वय इति विनाशदाव नयंऽस्तीति तन्म भगवान्वर्वत्विति  
॥३॥

One who meditates upon Intelligence as *Brahman*, he himself being permanent, accomplished, undistressed, obtains permanent, renowned and painless worlds, prepared for him. And so far as Intelligence reaches, he is independent,—one who meditates upon Intelligence as *Brahman*. ‘Is there anything greater than Intelligence?’ ‘There is something greater than Intelligence.’ ‘Tell that to me, sir.’ (3)

*Com.*—‘Prepared’ for him, and accumulating with all the qualities of an intelligent person. He the meditator of Intelligence, being permanent, obtains the permanent worlds &c., as explained before.

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Thus ends the Fifth *Kāvya* of *Athīyoga* VII.

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## ADHYA YA VII.

### KHANDA VI.

अत वात इन्द्राङ्के श्यायतेष्व पृथिवीं अयत्नांश्चलिखि  
श्यायत व शीर्थ्यस्तामाऽऽप्तो श्यायत्वाय पर्यन्ता श्यायत्वास देव-  
महायामस्ताय इव श्यायत्वा महता ग्राम्युदित श्यायत्वाय श्या-  
इत्वा ते श्यायत्वाय देवता, कर्मिन श्यायत्वा उद्यातिस्तेऽयं  
प्रभवी श्यायत्वाय श्या इत्वा ते श्यायत्वा श्यायत्वाय श्यायत्वाय ॥ १ ॥

ते वा श्यायत्वे ब्रह्मेत्यास्त वायद्यामस्त इति तथाप्य ययाका-  
मचार्य वायति ते वायत्वे पृथिवीं श्यायत्वाय श्यायत्वाय इति  
श्यायत्वाय एव इत्याति तस्मै ज्ञायत्वाय श्यायत्वाय ॥ २ ॥

Contemplation is greater than Intelligence. The evil contemplates as it were, and thus does contemplate the Sky, the Heaven, Water, the Mountains, Gods, and Men. Therefore he, who among men attains greatness, seems to have obtained a share of contemplation. And while small people are quarrelsome and abusive and slandering, great men appear to have obtained a share of contemplation. Meditate upon contemplation. (1)

One who meditates upon contemplation as *Brahmavac*, becomes independent so far as contemplation reaches one who meditates upon contemplation as *Brahman*. 'Is there anything greater than contemplation?' 'There is something

greater than contemplation.' 'Tell that to me, sir.' (2)

Com. - *Contemplation is greater than Intelligence* - By 'contemplation' is meant a continuous uninterrupted concentrated reflection of certain Duties &c., mentioned in the Scriptures; this is what is called 'Concentration.' The greatness of contemplation is actually seen in its results. How? The Yogi, in contemplation, becomes steady and firm, when the result of contemplation is attained. Hence too, the earth appears to be firm, only as if it were contemplating; and so does the sky, &c., &c., &c. 'Devaranarashyah' may mean 'gods and men' or 'god-like men' -men endowed with calmness of mind &c., are not devoid of divine qualities. Inasmuch as contemplation is so excellent, therefore, whoever, among men in this world, attains greatness, either through wealth, learning, or other qualities i.e., obtains wealth &c., which are means to greatness, they appear to have partaken of the effects of contemplation. That is, they appear firm and steady, and fickle and small. On the other hand, the small people, that have not obtained the slightest greatness caused by wealth &c., are always given to quarrelling, abuse, the picking of other's faults, and slander giving utterance to other people's evils as if these had happened before their own eyes. While those that have attained greatness through wealth &c., are great lords of other people, as being Teachers, kings, or gods and appear to have partaken of the effects of contemplation, as explained above. Thus we

find the greatness of contemplation in its effects ; hence, it is greater than Intelligence ; therefore, meditate upon contemplation, as explained above.

Thus ends the Sixth *Khanda* of *Adhyaya VII.*

## ADHYA YA VII

### KHANDA VII.

विज्ञान गति - यनाद्वयोः विज्ञानेन वा कर्त्तव्यः विज्ञानाति यत्  
वैद्युतं सामवेदां यजुर्वेदां मित्रां अस्तु पूर्वं एव वेदाना वैद्युतं  
पितृयां इति । विज्ञानकार्यां विद्यमानं देवां विद्यमानं विद्यमानं  
भूतविद्या भूतविद्या लक्ष्यत्रिविद्या भूतिविद्यमानं विद्यमानं विद्यमानं  
की च वायुं वायुकार्यां विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं  
शूद्रश्च वायुं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं  
पर्म वायुं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं  
विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं  
विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं विद्यमानं । १ ।

Knowledge is greater than contemplation. It is by knowledge that one knows the *Etig-veda*, the *Yajur-veda* and the *Sama-veda*, the fourth *Atharva-veda*, and the fifth *Itihasa-Purana*, the Veda of the Vedas, the Rites of the fathers, Mathematics, science of portents, science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the Elementals, the science of War, Astronomy, the science of Snake-charming, and the fine arts of the attendants of the Gods, the Heaven, Earth, Air, *Akasa* Water, Fire, the

**Gods, men, cattle, birds, grasses and trees, beasts down to ants and worms, virtue and vice, the true and false, the good and bad, the pleasant and unpleasant, the food and the taste, this world and the next ; all this is known by knowledge. Meditate upon understanding.** (1)

*Com.—Knowledge is greater than contemplation.*—'Knowledge' is that of the meaning of the scriptures, and this being the cause of contemplation, is 'greater than contemplation.' Whence its greatness ? Because, it is through knowledge that one knows the *Brahman*, the knowledge of the meaning of this as *intelligible*, being the cause of contemplation ; similarly, the *Yajur-Veda* &c., &c., as also animals &c., virtue and vice as mentioned in scriptures, good and bad, as known by men, or as ordained in *smritis*, and in fact, all things, not visible, are known through knowledge. Hence, it is true that knowledge is greater than contemplation. Therefore, meditate upon Knowledge.

म ये विद्या ब्रह्मात् एते विद्यानि ये स देवाश्वानेऽस-  
विमिथाति यत्प्राप्नन्त्य यत तत्त्वम् यथाकामनां भवति यो  
विज्ञानं ब्रह्मात् विद्यानि कामां विज्ञानात् य इति विज्ञानाद्वय  
कृपाऽभ्यन्ति उन्मे यद्यन्वय विद्यति । २ ।

One who meditates upon knowledge as *Brahman* obtains the worlds of the knowing and the wise ; and so far as knowledge reaches, he is independent.—one who meditates upon knowledge as *Brahman*. 'Is there anything greater than knowledge ?' 'Yes, there is something greater than knowledge.' 'Tell that to me, sir.' (2)

*Com.* - Listen to the result of such meditation. He obtains those worlds, in which there are knowledge and wisdom. 'Knowledge' is that of the meaning of the scriptures, and 'wisdom' is cleverness with regard to other things ; and the person obtains such worlds as are inhabited by people possessed of such knowledge and wisdom. So far as knowledge reaches &c., &c., as before.

Thus ends the Seventh Khandika of Chhāndogya VII.

## ADHYA YA VII.

### KHANDA VIII.

वर्ते याव चिदानन्दं इति ४ एतम् चिदानन्दसंक्षेपं वर्तयाना-  
कम्पयन्ते स पश्य कठी अपार्वत्यात् अवद्युतिं उत्तिरिता  
भवति गृहिभास्त्रामाणं चाप्युपास्ति ५ इति भवति श्रोता भवति  
मन्ता भवति गोदा भवति कर्ता भवति चित्तात् भवति चेन  
द्वै पृथिवी चित्तो देहतात् चित्तं चेन दीपेन दाता चेन दी-  
पमनुष्या चेन पश्यन्थ यदात् मित्र तद्यग्ननम्पत्य आप्तान्त्या-  
कीयत्वाचित्तात् चेन ते जन्मिति चेन्मासम्बवति ॥ १ ॥

म दोः कर्त् ब्रह्मत्युपासते यात्कुर्यात् मत तज्जप्य यथाकामचारी  
नपरि के नरे अस्त्वयान्तर्भवति कर्ता वलादृप इति वलादृप  
भूयाऽम्नीति तन्मे भावान्तर्भवति ॥ २ ॥

Power is greater than Knowledge. A single man of Power shakes a hundred men with Knowledge. When a man has Power, he rises ; rising,

he serves ; serving, he approaches nearer ; approaching nearer, he sees, hears, reflects, understands, acts and knows. It is by Power that the Earth stands ; by Power, the Sky ; by Power, the Heaven ; by Power, the Mountains ; by Power, the Gods and Men ; by Power, the cattle, birds, grasses and trees, the beasts, down to ants and worms ; and by Power does the world stand. Meditate upon Power. (1)

One who meditates upon Power as *Brahman*, becomes independent so far as Power reaches—one who meditates upon Power as *Brahman*. 'Is there anything greater than Power?' 'Yes, there is something greater than Power.' 'Tell that to me, sir.' (2)

*Ques.—'Power is greater than knowledge.'*—By 'Power' is meant the intuitive faculty of the Mind, brought about by the use of food, as declared by the *sruti* 'Since I am fasting, I do not understand the *Rig-Veda*, &c.' In the body too, it is the Power of rising, &c. Because, even a single powerful man shakes a hundred men with Knowledge. Just as an intoxicated elephant shakes off a hundred men, even though those come together. And since such is the Power born of the use of food, therefore, when a man has power, he rises ; and rising, he serves his superiors and his Teacher, i.e., attends on them ; serving, he approaches nearer—i.e., comes in closer contact, comes to be dear to them ; and coming closer, with his mind concentrated, to his Teacher or some other instructor, he sees ; then he hears what the Teacher says ; then he reflects—reasons over what they have

taught ; having reflected, he understands that such and such is the truth ; having decided this, he comes to act,—i.e., follows in practice what the Teacher has said, and then he *knows*—*i. e.*, experiences the results of such action. The further greatness of Power is that it is by Power that the Earth stands, &c., &c., the meaning of which is clear.

Thus ends the Eighth Kanda of Adhyaya VII.

### ADHYAYA VII.

#### KHANDA IX.

अस्मै वाद चकाऽप्यमनसददिः प्राणवासेभ्य याद्यत्र त  
वेद्यवाऽप्यात्मोत्तमस्तु इति क्वाक्षर्यं विज्ञानं वायद्याऽप्य-  
प्य इति नवनि व्रेता न एति मन्त्रा न एति वाचा नानि कर्ता न य-  
ति विज्ञानं वायद्याऽप्यमनसविति ॥ १ ॥

म योऽप्य ब्रह्मस्तेऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतो  
ति वायद्याऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतोऽप्यतो  
त्युपाक्षेत् । अतोऽप्यद्याऽप्यवश्वाप्य वृषोऽप्यनीति तत्त्वे भग-  
वान्नांशिति ॥ २ ॥

Food is greater than Power. Therefore, if one does not eat for ten days, even if he lives, he is unable to see, to hear, to reflect, to understand, to act, or to know. And when he obtains food, he is able to see, to hear, to reflect, to understand, to act and to know. Meditate upon Food. (1)

One who meditates upon Food as *Brahman* obtains the worlds that are supplied with Food and Drink ; and so far as Food reaches, he is independent one who meditates upon Food as *Brahman*. 'Is there anything greater than Food ?' 'Yes, there is something greater than Food ?' 'Tell that to me, sir.' (2)

*Cori*—'Food is greater than Power'—because it is the cause of Power. It is explained how Food is the cause of Power—it is because Food is the cause of Power, that if a man does not eat for ten days, all his Power due to the use of food being destroyed, he dies, even if he does not die even if he lives—as we do find people living, even after a month's fasting—, he is unable to see, even his own Teacher—and thence, he is unable to hear, &c.,—all the effects of Power being reversed. Now, when having fasted for many days, he finds himself incapable of hearing &c., he takes some Food. 'Aya' is the 'break' of Food; and one whom the Food reaches, is the 'āya'. If the reading is 'āya', that is to be taken as 'āya', changing the last vowel. Even if the reading is 'āyā', the meaning is the same, because the result that is said to follow is 'capability to see, &c.' (which follows upon the taking of Food); no such capability arising in one who has not partaken of Food. Therefore meditate upon Food. The result accruing therefrom is that one obtains such worlds as are fully supplied with large quantities of food and drink. The rest is as before.

Thus ends the Ninth *Khanda* of *Adhyaya VII*.

## ADHYA Y A VII.

### KHANDA X.

आपो वायाज्ञादुरुपसम्भावादो वर्गिते भवति आपीन्ते  
ग्राणा अज्ञं चन्द्रेष्व भवित्यर्थात् यदा स्मृतिर्वल्लगानन्दिनः प्रा-  
णा भवत्यन्ते चहु . तिक्तांश्चाप एवेषां भर्तुं देहं पृथिवीं यस-  
स्त्रियों गदर्शीर्वादेष्व गंडमत्तया गत्यापाद दयाः सिद्धं तुष-  
धनस्यतयः भागद्वयसीभूतहितिक्षिप्त्वाप एवेषां भर्तुं अद उ-  
पास्त्विति ॥ १ ॥

म एडों छोड़त्युपाते आपेति सर्वात्मामः स्मृतिभाव भव-  
ति यावदात् इन्द्र देवान्य ऋगकामातो इति ऐर्वदः ब्रह्मेत्युपा-  
त्तेत्पुरित एवात् क्षेत्रं एव तुष्टुयो यत्य क्षेत्रं त्वंति तत्से भव-  
त् वान् ब्रह्मिति ॥ २ ॥

Water is greater than Food. Therefore, when there is not sufficient rain, the vital spirits are in trouble, and there will be less Food. While, when there is sufficient rain, the spirits rejoice, and there will be much Food. It is only Water that has taken different forms, which is earth, sky, heaven, the mountains, gods and men, cattle and birds, grasses and trees, beasts down to ants and worms. All these are forms of Water. Meditate upon Water. (1)

One who meditates upon Water as *Brahman* obtains all wishes, and obtains satisfaction; and so

far as Water reaches, he is independent,—one who meditates upon Water as *Brahman*. ‘Is there anything greater than Water?’ ‘Yes, there is something greater than Water.’ ‘Tell that to me, Sir.’ (2)

*Com.*—‘Water is greater than Food’—because it is the cause of Food. Because it is so, therefore, whenever there is no rain sufficient for the crops, the vital spirits become troubled; because, they think ‘this year we shall have less Food.’ When however there is sufficient rain the spirits—*i.e.*, all living creatures—rejoice, that ‘we shall have plenty of food.’ Because, Food, which has form, is produced by Water, therefore the earth, the sky, &c., all these are only Water, modified into different forms. And since all these are only different forms of Water, therefore meditate upon Water, and the result of such meditation is that one who meditates upon Water as *Brahman*, obtains all *causes*,—*i.e.*, all objects of desire, that have any form. And since satisfaction follows from Water, therefore, one meditating upon Water obtains satisfaction. The rest is as before.

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Thus ends the Tenth *Karma* of *Aṣṭaka VII.*

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## ADHYA YA VII.

### KHANDA XI.

तेजो वावाद्वयोः सूर्यस्तदा ॥ तदायुमापृष्ठाऽकाशमनितपति  
तदाऽहर्निर्देवति निर्दिष्टति या इति तेजः पूर्वं तत्पूर्वं  
दशयित्वाऽध्यापाः सूरजे वदेतदृग्मनिधि निर्दिष्टमिथु निर्दिष्टिग-  
द्वादश्यनिति तस्मादाहर्निर्देवते स्तनयति वरिष्यति या इति तेजः  
एव तत्पूर्वं दशयित्वाऽध्यापाः सूरजे तेजः चक्रस्वेति । ? ।

म यस्तेजे ब्रह्मस्यास्तेजेत्तदन्तर्मुखे म तत्त्वस्तेजे लोकान्ना-  
स्त्वतोऽपादतत्त्वमकान्निभि यति याग्नेतेजसे गत तत्राम्य यग्नाका  
मनासे भवति यस्तेजे ब्रह्मस्यास्तेजस्त्वति भगवत्तेजसे भय इति  
तेजस्तेजः याव तुर्येऽस्तेजित तन्मे भगवत्त्वर्त्तिवर्ति । २ ।

Fire is greater than Water. Having held the Air, it warms up the *A'k'ṣa*, then people say 'it is hot, it burns, it will rain.' It is Fire that having first shown (itself) creates Water. And again thunderings go on, together with lightnings flashing upwards and across the sky then people say 'Lightnings are flashing, and it is thundering, it will rain.' It is Fire that, showing itself at first, creates Water. Meditate upon Fire. (1)

One who meditates upon Fire as, *Brahman*, being resplendent himself, obtains resplendent worlds, full of light, and free from darkness; and so far as Fire reaches, he is independent,—one who meditates

upon Fire as *Brahman*. 'Is there anything greater than Fire?' 'Yes, there is something greater than Fire.' 'Tell that to me, Sir.' (2)

*Com.*—'Fire is greater than Water'—because Fire is the cause of Water. It is explained how Fire is the cause of Water: It is because Fire is the cause of Water, that it, having bred the Air—*i.e.* holding it fast within itself, and thereby making it immoveable, —warm up the *Akasa*, and then people say—'It is hot, in a general way, 'it burns' the body, and therefore 'it will rain'. It is a fact well known in the world that seeing the cause appear, people have an idea of the effect.' Fire, having shown itself at first, subsequently creates Water; thus being the creator of Water, Fire is greater than water. And further, it is Fire that becomes the cause of rain, through thunderings. How? Thunderings appear together with lightnings flashing upward and across the sky; and seeing this, people say 'lightnings flash, it thunders, it will rain as explained above. Therefore meditate upon Fire. And the result following from the meditation of Fire is that one becomes resplendent, and also 'obtains resplendent worlds', 'full of light', *i.e.*, luminous 'and free from darkness'—*i.e.*, whence has been removed all ignorance with regard to the external world. The rest is plain enough

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Thus ends the Eleventh *Khanda* of *Uttarayoga* VII.

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## ADHYA Y A VII.

### KHANDA XII.

आक्षिः पूर्वं तेऽसोऽमृताकारोऽसुरोऽप्यस्मरायुगीं सिद्धिनः  
 क्षवाण्यद्विग्रहार्थाऽप्यत्तद्वायामाकारोऽसुरोऽप्यस्मरायुगीं प्रतिशृणुन्त्वा  
 कारो रसते आक्षिः पूर्वं भासते जापते आप्यायमित्यात  
 आक्षिरामायकवेति । ? ।

*Akṣi* is greater than Fire. In the *Akṣi* exist the sun and the moon, the lightning, stars and Fire. It is through *Akṣi* so that people call it is through *Akṣi* that they hear, it is through *Akṣi* that they see, it is in *Akṣi* that people rejoice, it is in *Akṣi* that they rejoice not. In *Akṣi* are all things seen, and it is towards *Akṣi* so that all things grow. Meditate upon *Akṣi*. — (15)

*Ques.* — 'Akṣi is greater than Fire.' Since it is the origin of Fire together with Air. Air has been mentioned together with Fire. 'Having held the Air &c.'—; hence it is not mentioned separately from Fire. The cause is always found by people to be greater than the effect, as the clay, than the jar &c., and *Akṣi* is the cause of Fire, with *Akṣi*, and as such it is greater. How? Because it is in *Akṣi* that exist the sun and the moon, the two forms of light, as also lightning, the stars and Fire, — all different forms of light. And that which exists within another is naturally smaller and the

other is greater. And further, through *A kāsa*, people call another; and being called, it is through *A kāsa* that one hears ; and it is through *A kāsa* that one hears back the reply uttered by another person. In *A kāsa*, people rejoice—play and enjoy one another's company, and again it is in *A kāsa* that they rejoice not because separations from wife &c., occur in *A kāsa* and not by the interruption of solid objects, and it is upwards, towards *A kāsa* that all things—sprout, &c.—grow up and never downwards. Therefore, meditate upon *A kāsa*.

स य आकाशं व्याप्त्युपासनं आकाशवते<sup>१</sup> न स कोकणप्रकाश  
वते<sup>२</sup> मनोषाभूमयायते<sup>३</sup> मिमिक्षिति यावदाकाशस्य गते तत्राभ्य  
दद्याकाशनाम् अतिरिक्ताभ्युपासनेऽपि वते शक्ता  
शक्ताद्य इत्याकाशाद्य उपासनेऽपि वते मात्राच्छब्दिति ॥२॥

<sup>1</sup> One who meditates upon *A kāsa* as *Brahman*, obtains extensive worlds, full of light, free from the troubles of over-crowding wide and spacious, and so far as *A kāsa* reaches, he is independent. 'Is there anything greater than *A kāsa*, Sir?' Yes there is something greater than *A kāsa*. 'Tell that to me, Sir.' (2)

*Cum.* Listen to the result that follows. 'The knowing one obtains extensive worlds—i.e., worlds spread far and wide—which are full of light—because the connection between *A kāsa* and light is permanent—'free from over-crowding '*Simha*' is the pain caused by the pressure of men crowding together and these worlds are free from any such pain' and trouble—, 'wide and

spacious'—i.e., where there is plenty of place to move about. 'So far as *A'kāsa* reaches &c.,' as explained above.

Thus ends the Twelfth *Khanda* of *Adhyāya* VII.

## ADHYĀYA VII.

### KHANDA XIII.

स्मरं वावाऽकाशाद्यस्तमायथपि ब्रह्म आर्मारज्ज स्मरन्तो  
नेव ते कंचन शृणुयुर्नम्नारज्ज विजानीरन्यदा वाव ते स्परेण्युथ  
शृणुयुथ मन्वारज्जय विजानीरन्मरेण वै पुत्रान्विजानाति स्मरेण  
पश्चन्स्मरमुपास्त्वति ॥ ? ॥

स यः स्मरं ब्रह्मन्युपास्ते यावत्स्मरस्य गते तत्रास्य यथाकाम-  
आरो भवति यः स्मरं ब्रह्मन्युपास्तेऽस्मिन् भगवः स्मराद्य इति स्म-  
राद्वाव भूयोऽस्त्वान्विति तन्मे भगवान्वीन्विति ॥ २ ॥

Memory is greater than *A'kāsa*. Therefore, even when there are many persons, if they have no Memory, they would not hear any one, they would not think, they would not know. When they have Memory, they would hear, think and know. 'It is by Memory that one knows his sons and cattle. Meditate upon Memory.' (1)

'One who meditates upon Memory as *Brahman* becomes independent, so far as Memory reaches.' 'Is there anything greater than Memory, Sir?' 'Yes, there is something greater than Memory.' 'Tell that to me, Sir.' (2)

*Com.—Memory is greater than A'kāsa,—*—'Memory' means Remembrance, a property of the internal organ ; and this is greater than *A'kāsa*. The neuter gender in '*bhūyah*' has to be taken as masculine, as qualifying the masculine noun '*smara*'. It is only when the agent has remembrance that *A'kāsa* &c., are of any use to him ; because, all things are enjoyable only by one who has Memory. In the absence of Memory, even the things that exist would be as good as non-existing ; because, there would be no good resulting from such existence. Nor, in the absence of Memory, is it possible to comprehend the existence of *A'kāsa* &c. ; therefore, Memory is greater than *A'kāsa*. It is seen in ordinary experience that Memory is really greater ; inasmuch as even though many persons be assembled together, and be talking to one another,—if they do not have any Memory, they would hear no words, nor could they think ; because, one could think only of an object which he could remember ; hence, in the absence of Memory they would not think ; and similarly, they would not know. When, however, they would remember, then they would hear what is to be heard, think what is to be thought and know what is to be known. In the same manner, it is by means of Memory that one recognises his sons and cattle to be his own. Therefore, since Memory is greater, meditate upon Memory. The rest has already been explained.

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Thus ends the Thirteenth *Khanda* of *Adhyāya VII.*

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## ADHYA YA VII.

### KHANDA XIV.

आज्ञा वाव स्माद्यम्याशेदो वै स्मर्गं मन्त्रानवान्ते कर्मणि कु-  
रते पुत्राः अ पश्य वेच्छन् इमं च लोकस्युं वेच्छन् आज्ञामुगा-  
स्त्वेति ॥ ? ॥

Hope is greater than Memory. Fired by Hope does Memory read the *mantras*, perform sacrifices, wish for sons and cattle, wish for this world and the next. Meditate upon Hope. (1)

*Com.*—'Hope is greater than Memory.' 'Hope' is a desire for things not obtained, which is spoken of as synonymous with *longing*, *wish*, &c; and it is greater than Memory. Because, it is by means of Hope abiding in the internal organ, that one remembers what has to be remembered. And remembering the form of the object of Hope, one comes to be Memory as it were. Hence, being fired by Hope, and becoming Memory itself, he remembers the *mantras*, the *Rik*, &c., and then reads them, and having read them, and comprehended their meaning and the injunctions therein contained, by the help of the *Brahmanas*, he performs sacrifices, with hopes for results to follow from these, and he wishes for sons and cattle, as results of the sacrifice, and it is through Hope that he works up the means bringing about these. And it is only when fired by Hope, and Memory, that he wishes for accumulations in this world; and it is also

fired by Hope that he remembers the other world, and wishes to attain those, by a due performance of the actions leading thereto. Therefore, in each individual living being, the whole universe—from Name down to Memory and *A'kīsa* &c.,—lies encircled, bound in the fetters of Hope. Therefore, Hope is greater even than Memory. Hence, meditate upon Hope.

स य आत्मा ब्रह्मत्युपास्ति आत्मायाऽस्य सर्वे कामाः समृद्ध्यन्त्य-  
सांश्च दास्याऽस्तिर्पाणी भवन्ति यावदाशाया गते तत्राभ्य यथाकाम-  
वाणो भवन्ति य आत्मा ब्रह्मत्युपास्तेऽस्ति न यत्र आशाया भूय  
इयाशाया वाव भूयाऽस्तीति तन्मे नग्यान्तर्विनियति ॥ २ ॥

'One who meditates upon Hope as *Brahman*: by Hope are all his desires fulfilled, his prayers are never in vain, and so far as Hope reaches, he becomes independent,—one who meditates upon Hope as *Brahman*.' 'Is there anything greater than Hope, Sir?' 'Yes, there is something greater than Hope.' 'Tell that to me, Sir.' (2)

*Com.*—Listen to the result accruing to one, who meditates upon Hope as *Brahman*. By Hope, duly meditated upon, all his desires are fulfilled—reach accomplishment; his prayers are always successful—whatever he asks for, he invariably gets. 'So far as Hope reaches &c., &c.' as before.

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Thus ends the Fourteenth *Khanda* of *Adhyāya VII.*

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## ADHYA Y A VII.

### KHANDA XV.

प्राणो वा आग्नाया भूयान्मध्या वा अग नाभौ समर्पिता द्व-  
सम्बन्धाणे सर्वं समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति  
प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः  
स्वसा प्राण आचार्यः प्राणो भ्रातृणः ॥ १ ॥

Spirit is greater than Hope. Just as the spokes of the wheel are fastened to the nave, so is everything fastened to the Spirit. Spirit moves by Spirit; Spirit gives Spirit, to the Spirit. Spirit is the father, Spirit the mother, Spirit the brother, Spirit the sister, Spirit the teacher, Spirit the *Brahmama*. (1)

*Com.*—Beginning from Name, and ending with Hope, everything stands in the relation of cause and effect, means and consequences, and as being greater than one another, and having its existence based on Memory, and being fettered by the strings of Hope all round, like the lotus root with threads, is fastened to the Spirit, and in this Spirit, which is all-pervading, and extends everywhere inside and out, everything is fastened and bred, as the beads in a thread. This Spirit is greater than Hope. It is explained by an example how this is greater: just as in the world, the spokes of the cart-wheel are fastened to the nave of the cart,—so in the Spirit, which is an agglomeration of separate entities,—which consists of intelligence, and is the chiefest of all,—in which the Supreme Deity entered

like the reflection in a mirror, with a view to the differentiation of Names and Forms,—which is the highest servant of the Lord, like that of a king,—which is talked of in the *Sruti*: 'He created the Spirit, thinking that by the departure thereof he would depart, and by the staying of which he would stay';—which follows the Lord, like a shadow,—and in which are fastened all organs of consciousness, wherein are fastened the rudiments of elements, just as the axle is fastened to the nave, and the spokes to the nave,—which is declared by the *Kaushitakis* to be the only conscious Self, —in this very Spirit, is everything, aforesaid, fastened. Hence, this Spirit being independent moves by the Spirit, i.e.,—by its own force, its movements not being caused by anything else. All the different forms of actions, means and consequences exist in the Spirit,—there being nothing apart from the Spirit; such is the import of the whole section. 'The Spirit gives the Spirit'—i.e., what it gives is its own self; and he to whom it is given is also Spirit. For the same reason, father &c., are all different forms of the Spirit itself.

स यदि ग्रितं वा मातृं वा भ्रातृं वा स्वमातृं वाऽऽचार्यं वा  
ब्राह्मणं वा किञ्चिद्भृगमिव प्रत्याह विकल्पाश्विन्दत्येवैनमाहुः पितृहा  
वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वम-  
स्पाचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमर्मीनि ॥ २ ॥

If one says something harsh to his father, mother, brother, sister, teacher or a *Brahmana*,—then people say 'Shame on thee! Thou art a killer

art a killer of thy brother, thou art a killer of thy sister, thou art a killer of thy teacher, thou art the killer of a *Brahmana*.<sup>2</sup> (2)

*Com.*—It is explained how the words 'father &c., signify the Spirit, and not what they are ordinarily known to signify, because, it is only while the Spirit exists that the words 'father' &c., are used and which cease to be employed when the Spirit has departed. How is that? If one says something harsh-unbecoming—to his father &c.,—such deprecatory words as 'thou' and the like, then, the wise people near him say to him 'Shame rest on thee? Thou hast killed thy father' &c.

अप्य यदायेनानुकान्तपागा द्विलेन समामं अतिषिद्धेभ्येन  
तृषुः प्रियामांति न मातृषाऽमीति न ब्रातृषाऽमीति न भवसृष्ट-  
मीति न इच्छायेत्प्रमीति न ब्रातृषाऽमीति ॥ ३ ॥

Whereas, after the Spirit has departed from them, even if one were to burn them together, by means of a poker, they would not say 'thou hast killed thy father, thou hast killed thy mother, thou hast killed thy brother, thou hast killed thy sister, thou hast killed thy teacher, thou hast killed the *Brahmana*. (3)

*Com!*—When however, the Spirit has departed from these persons, even if one were to shove them together and burn by means of the poker—i.e., even if he were to do such an apparently cruel deed as the shoving together and the burning—people would not tell him that he was a killer of his father &c. Thus, from both negative and affirmative instances, it follows that the names 'father &c.,' apply to the Spirit.

प्राणो श्वेतानि सर्वाणि भवति स वा एष एवं पश्यन्ते च म-  
न्वान एवं विजानन्तिवादी भवति तं चेद्युग्मिवादस्मात्यतिवाद-  
स्माति द्वयानापद्धतिः ॥ ३ ॥

Spirit verily is all these. One who sees thus, thinks thus, and knows thus, becomes an *Atividhi*. And if some one were to tell him ' thou art an *Atividhi*' he should say ' Yes, I am an *Atividhi*', and he should not conceal the fact. (4)

*Com.* Therefore, Spirit is 'all these'—father &c., all that is moveable and immovable. The knower of Spirit, 'seeing' as explained above,—i.e., realising it, in fact,—'thinking thus,' i.e., cogitating over the arguments connected with it,—, and knowing thus—i.e., ascertaining by means of arguments its precise character—, the meaning of the scriptures is ascertained conjointly by Thought and Knowledge; one seeing thus &c. becomes an *Atividhi* i.e., one who can talk of subjects transcending everything, beginning from Name down to Hope. And if some one were to tell him, who sees everything from Name down to Hope to be Spirit, and who can talk of transcendental subjects, and who declares himself to be the Self of the whole universe, from *Brahman* to the tuft of grass—if one were to tell him ' thou art an *Atividhi*', he should say ' Yes, I am an *Atividhi*', and he should not conceal the fact; for, wherefore should he conceal it,—knowing as he does, the Spirit, the Lord of all, to be himself.

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Thus ends the Fifteenth *Khanda* of *Adhyāya VII.*

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## ADHYAYA VII.

### KHANDA XVI.

एष तु वा अतिवद्दति यः सत्येनातिवद्दति मोऽहं भगवः स-  
त्येनातिवद्दानन्ति सत्यं त्वेव विजिज्ञामित्यमिति सत्यं भगवां  
विजिज्ञाम इति ॥ ? ॥

But in reality that person is an *Atividhi* who is an *Atividhi* by The True? 'Sir, may I become an *Atividhi*, by The True?' 'But one should desire to know The True.' 'Sir, I do desire to know The True.'

(1)

Com.—Having heard of the Spirit, the highest of all the series, as the self of all, *Niraka* thought that there was nothing higher than that, and so kept quiet, and put his usual question. 'Sir, is there anything greater than Spirit?' Seeing him thus satisfied with a false knowledge of *Brahman* in its modification, and seeing that he thought himself to be a real *Atividhi*, the venerable *Sanatkumāra*, with a view to turn aside a capable disciple from the path of Ignorance, proceeds to explain further: 'the real *Atividhi* is one whom I am going to describe; the knower of Spirit is not an *Atividhi* in reality: this latter being an *Atividhi*, only in comparison with Name &c. He, however, who knows the highest Truth, transcending all the rest, to be true in reality,—he is an *Atividhi*.' This is explained: 'In reality that person is an *Atividhi*

who is an *Ativādi by The True*'—i.e., who speaks of transcendental subjects, fully knowing the highest Truth. 'Sir, I have approached you now, may I become an *Ativādi by The True*'—that is to say, instruct me in such way that I may become an *Ativādi by The True*. 'If you really wish to become an *Ativādi by The True*, you must first wish to know The True.' Thus addressed, Nārada said: 'So be it then; I wish to know The True, sir'—i.e., I wish to learn The Truth from you.

Thus ends the Sixteenth Khaṇda of *Adhyāya VII.*

## ADHYĀYA VII.

### KHAṄDA XVII

यदा वै विज्ञानात्यथ मत्यं वदति नायिज्ञानन्मत्यं वदति वि  
ज्ञानन्वेव मत्यं वदति विज्ञानं त्वं वै विज्ञानमित्यस्मिति विज्ञानं  
भावो विज्ञानम् इति ॥ ? ॥

When one understands The True, then only does he declare The True. One does not declare The True without understanding It; one declares The True, only when understanding It. This understanding one must wish to understand. 'Sir, I wish to understand this understanding.' (1)

*Com.*—It is only when one really understands 'The True'—'such in reality is The True'—then alone does one renounce all that is false, the modifications based on mere names, and then speaks of pure Being alone, which contains within

Itself all the modifications; and the speaking of this is real speaking. 'But modifications are also true; as declared in other passages: 'Name and Form are true; and by these is Breath covered; the Breaths are true; and of these, This is the truest and so forth.' True; the truth of the modification has been mentioned in other *Sruti* passages; but this declaration was without reference to the Highest Truth; it was only with reference to the consideration of the fact of certain objects being amenable to the senses, and others not being so amenable, the two classes of objects being spoken of as '*Sat*' and '*tva*', respectively (thus making up the word '*satyatva*' True), and what is meant to be shown there is that it is by means of these objects, that the Highest Real Truth is perceived; as it has been said there that 'The Breaths are true; and of these This is the truest.' And such comparative truth is, in the present case also, not undesirable. Because, in the present instance also, it is meant to carry *Vidya* higher than the truth, as cognized in the Spirit &c., up to the Real Truth, called the 'Highest' which is particularly meant to be explained. 'One does not declare The True, without understanding It,'—one who speaks without understanding takes the words 'Fire' &c., to signify the Fire &c., as real truths, and speaks accordingly; while, as a matter of fact, these three—'Fire, &c.'—have no real existence, apart from the three forms; hence, it is said 'one does not declare The True, without understanding It. 'It is only when understanding It, that one declares The True.' But the understanding of The True does not come

to one, unasked for; hence, it is added: 'one should wish to understand the understanding.' 'If it be so, then I wish to understand the understanding.' Thus in the case of The True &c., as ending with *acting* The True, the one that precedes is the cause of that which follows it.

Thus ends the Seventeenth *Khanda* of *Adhyaya VII.*

## ADHYAYA VII.

### KHANDA XVIII.

यदा वै मनुतेऽथ विज्ञानाति नामह्य विज्ञानाति मर्त्यव विज्ञानाति मनस्त्रिव विज्ञानिकर्त्तव्यति एति द्वयते विज्ञानम् इति

॥ १ ॥

'When one thinks, then he understands, without having thought, one does not know, it is only after having thought that one understands; but one should wish to understand the Thought.' 'Sir, I wish to understand the Thought.' (1)

*Com.*—'When one thinks' Thought is reasoning, consideration of the object of thought.

Thus ends the Eighteenth *Khanda* of *Adhyaya VII.*

## ADHYAYA VII.

### KHANDA XIX.

यदा वे अरथायथ मनुते नाश्रद्यमनुते श्रद्धदेव मनुते श्रदा  
त्वेव विज्ञामित्यर्थेति श्रदा भगवो विज्ञाम इति ॥ १ ॥

'When one has Faith, then he thinks ; without  
Faith, he does not think . when he has Faith, then  
alone does he think. But one should wish to under-  
stand Faith.' 'Sir, I wish to understand Faith.' (1)

Com.—'Faith' is orthodoxy.

Thus ends the Nineteenth Khanda of Adhyaya VII.

## ADHYAYA VII

### KHANDA XX.

यदा वे निष्ठियथ अरथाति नानिष्ठाप्यच्छ्रद्याति निष्ठिय-  
त्वेर अरथाति निष्ठा त्वं विज्ञामित्यर्थेति निष्ठा भगवो विज्ञ-  
ाम इति ॥ २ ॥

'It is when one attends on his Teacher that he  
has Faith ; without attending, he has no Faith ; it  
is by attending that one has Faith. But one should  
wish to understand Attendance.' 'Sir, I wish to  
understand Attendance.' (1)

*Com.*—'Nishtha' is attending upon the Teacher; when one is given to such attending, he obtains the knowledge of Brahman.

Thus ends the Twentieth *Khanda* of *Adhyaya VII.*

## ADHYAYA VII.

### KHANDA XXI.

यदा ते कर्तव्यं निभिष्टति नाकृत्या निभिष्टति कृत्वं निभिष्टति कृतस्वेव विजिज्ञासित्येति कृति भग्यो विजिज्ञास इति

॥१॥

'When one does his duties, then he has Faith; without having done them, he has no Faith; it is only after having done them, that he has Faith. But one should wish to understand Duty.' 'Sir, 'I wish to understand Duty.'

(1)

*Com.*—'When one does his duties'—'Duty' consists in the control of the senses, and concentration of the Mind. It is only after these have been accomplished, that one has Faith and the rest, ending with understanding, as described above.

Thus ends the Twenty-first *Khanda* of *Adhyaya VII.*

## ADHYA'YA VII.

### KHANDA XXII.

यदा वै सुखं लभते ऽप्य करोति नासुखं लक्ष्या करोति सुखं  
मेव लक्ष्या करोति सुखं त्वेव विजिज्ञामित्यमिति सुखं भगवो  
विजिज्ञाम इति । १ ।

'When one obtains Bliss, he does his duties ; without obtaining Bliss, he does not do them ; it is only after obtaining Bliss that he does them. But one should wish to understand Bliss.' 'Sir, I wish to understand Bliss' (1)

*Com.*—The performance of duties too becomes possible when one 'obtains Bliss'—that is, when one determines that 'the highest Bliss, to be explained below, will be mine'. Just as the performance of duties is ordinarily seen to result in Bliss, so, here also, 'without obtaining Bliss, one does not do his duties'—i.e., only after he has obtained the future result, for, all activity is possible, only with regard to that. Now, when the performance of duties &c., have all duly come about, one after the other, then The True renders itself manifest, hence, no separate attempt is necessary for it. Hence, it is said, 'One should wish to understand Bliss' &c., &c., 'I wish to understand Bliss'. When Nîrada had thus become duly attentive, *Satatkumâra* said :

Thus ends the Twenty-second Khandâ of  
*Adhyâya VII*

## ADHYAYA VII.

### KHANDA XXIII.

यो वै भूमा तत्सुखं नाल्पे सुखमन्ति भूमेव सुखं भूमा त्वेव  
विजिज्ञामित्य इति भूमानं भगवो विजिज्ञाम इति ॥ ? ॥

'The Infinite (the Great) is Bliss. There is no Bliss in what is small (finite). The Infinite alone is Bliss. But one should wish to understand the Infinite.' 'Sir, I wish to understand the Infinite.' (1)

*Com.*—'Infinite,' 'Great,' 'Highest,' 'Much' are all synonymous, and this is Bliss. Everything below this is small hence there is no Bliss in what is small, because what is small only serves to whet the longing for more, and longing is a source of pain, what is a source of pain—fever, &c., is never found to bring about Bliss, hence, it is only proper to say that 'there is no Bliss in what is small'. Therefore 'the Infinite alone is Bliss,'—because in the Infinite, there is no chance for such sources of pain, as longing and the like.

Thus ends the Twenty-third Kānada of  
*Adhyaya VII.*

## ADHYA'YA VII.

### KHANDA XXIV.

यत्र नान्यत्पश्यति नान्यच्छृणुन्ति नान्यद्विजानाति स भूमाऽथ  
यत्रान्यत्पश्यत्यन्यच्छृणोन्यद्विजानाति तदल्पं यो वै भूमा तदम्-  
तम्य यदल्पं तन्मत्परं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि  
यदि वा न महिम्नानि । १ ।

'Where one sees nothing else, hears nothing else, understands nothing else, -that is the Infinite. Where, however, one sees something else, hears something else, understands something else,—that is the Finite. That which is Infinite is immortal that which is Finite is mortal.' 'Sir, in what does the Infinite rest?' 'In its own greatness,—or not even in greatness?' (1)

*Com.*--Of what sort is this Infinite? It is such that in this Infinity, there is nothing else that is seen by any other organ, nor is the seer anything apart; similarly, one hears nothing. All differences of objects being merged in Name and Form, it is only the two senses cognising these two (Name and Form)—the Ear cognising the Name, and the Eye the Form—are spoken of here; and these two include the rest. 'Thinking' is, to be inserted here: 'One does not think anything else;' because, understanding is almost always preceded by thinking. In the same manner, 'one does not understand anything else.' Such is the Infinite. 'The absence of

sight that is here spoken of, with regard to the Infinite—is it the absence of the sight of all known things; or does all this mean that one sees nothing else, but he sees the Self? If so, what then? If the absence of all known things be meant, then what follows is that the Infinite is something quite different from all notions of duality. If, however, it meant to deny the sight of all other particular things, and to assert the presence of the sight of Self alone,—then what follows is that all differentiations of Action, Agent and Result would come to be held as inhering in the one (Infinite Self.) 'But if such results were to follow, what would be the harm?' Well, the great harm would be the non-cessation of metempsychosis; because metempsychosis consists only of the differentiations into Action, Agent and Result. If it be urged that 'such differentiation when inhering in one Self, would be something different from metempsychosis,'—that cannot be; because if the Self were unqualifiedly held to be one, then the differentiation into the Action of seeing, Agent and Result, would be a mere word (with no meaning). *Objection:* 'If the alternative of the negation of other sights, &c., be held to, then there would be no use for the two qualifications 'sees' and 'sees nothing else.' But we do find in ordinary experience that in an empty house when it is said that 'one does not see any one else,' it does not mean that he does not see himself and the pillars, &c., in the room. Such might be the explanation in the present instance.' Not so: Inasmuch as such sentences as 'That thou art' and the like, distinctly lay down unity, there is

no possibility of such differentiations as the container and the contained; as also it has been distinctly defined in the 6th *Adhyaya* that 'Being alone, one, without a second, is the True.' And there is no possibility of any *sight*, &c., with regard to one's Self, because of such *Srutis*, as 'In the invisible, &c.' 'Its form is not within vision,' 'whereby is one to understand the understander' and so forth. If it be urged that 'in that case the specification 'Yatra' (in which) becomes useless,' —we deny this; because, it has reference to differentiations brought about by Ignorance; just as even though Being is incapable of any number, &c., yet it is described as 'one, without a second,' with reference to the ordinary notions of 'truth, unity and secondlessness.' In the same manner, the qualification 'Yatra' belongs to the one Infinite. And since what is aimed at is to mention the seeing &c., of other things during the state of Ignorance, and then to explain the Infinite, as qualified by an absence of these, therefore 'we have the specification *Sesa* nothing else.' Thus, the upshot of the whole is that with regard to the Infinite, there are no worldly usages. On the other hand, in the other case, where, with regard to objects of Ignorance one sees another by means of something else, 'that is the Finite' (Small),—i.e. contemporaneous with Ignorance; just as objects dreamt of are, prior to the waking, contemporaneous with the dream. For the same reason, is the Finite 'mortal'—like the objects dreamt of, and opposed to this is the Infinite, which is 'immortal.' The word 'tot' refers to Immortality. 'Wherein does the aforesaid

Infinite rest, Sir,'—said *Nirula*; then *Sanatkumāra* replied: 'In its own greatness'—i.e., the Infinite rests in its own greatness; that is to say, if you are particular about there being some resting place for It; while if you ask the real fact, then It does not rest even in its own greatness. That is to say, the Infinite is without any rest, without any support.

ग्राह्यमिति नाहमेवं ब्रह्मामिति होवाचान्यो व्यन्यस्मिन्प्रतिष्ठित  
इति ॥ २ ॥

'In the world, they call, the cow and the horse, *greatness*, as also elephants and gold, slaves and wives, fields and houses. I do not mean this,' he said, 'because, in that case, one thing rests upon another. What I do mean is this.' (2)

'Om.—' When the Infinite rests in its own greatness, how is it that it is called 'without a rest'?' Just listen why it is so: The cow, horse &c., are called 'Greatness.' In '*gṛīṣṇam*' we have the *Dvandva* compound and hence the singular. The cow, horse, &c., are everywhere known as 'Greatness.' And it is upon this that the possessor, *Chaitra*, rests. But I do not mean to say that the Infinite, like *Chaitra*, rests upon anything apart from itself; the reason being that in the case of *Chaitra*, one thing, *Chaitra*, rests upon something else, the possessions. Thus, the former 'brahma' is to be construed with 'anya &c.' What I do mean is this: 'Sa eva &c.' (in the, next *Khanda*). So said *Sanatkumāra*.

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Thus ends the Twenty-fourth *Khanda* of  
*Adhyāya VII.*

## ADHYA'YA VII.

### KHANDA XXV

म एवाभस्तात्म उपरिष्ठात्म पश्चात्म पुरुष्टात्म दक्षिणतः स  
उत्तरतः स एवेदः सर्वस्थित्यात्मोऽकाशादेति पश्चात्मेवाभस्तात्म-  
पुरुषिष्ठात्म एवादेति पुरुष्टात्म दक्षिणतोऽरमृतात्मोऽस्मेवेदः सर्व-  
प्रिणि ॥ ? ॥

'That alone is below, That above, That behind,  
That before, That to the right, That to the left,  
That is all this.' Next follows the explanation by  
'I'. 'The *I* alone is below, the *I* above, the *I* be-  
hind, the *I* before, the *I* to the right, the *I* to the  
left; the *I* is all this.' (1)

*Ques.*—It is explained why the Infinite does not rest in anything because it is the Infinite itself, that is below, there being nothing apart from It, whereupon It would rest, similarly 'above' &c., in the same manner. If there were something other than the Infinite, then alone could the Infinite rest upon that, but there is no such thing, the Infinite itself being everything. Therefore, It does not rest in anything. Inasmuch as the idea of the container and the contained is contained in the passage 'wherein he does not see anything else &c.', and the Infinite is spoken of in the present passage as 'That,' indicating a foreign entity, people might be led to think that the Infinite is something other than the *Jiva-Self*.

*that sees*; hence in order to avoid the arising of any such idea, the Text next proceeds to describe the Infinite as 'I.' With a view to point out that the Infinite is non-different from the seer, It is described as 'I': 'the I below' &c. &c.

अथात आन्मादेऽग्रं एव आन्मयाधर्मादान्मोपरिश्चादान्मा पश्चादान्मा पुरास्तादान्मा दक्षिणात् आन्मात्तरत आन्मेवेदॄ मर्वमिति मवा एवं एवं पश्यन्नेवं मन्यान् एवं विजानन्नान्मगतिगतमक्षाद् आन्ममिथुन आन्मानन्दः स स्वगडभवति तस्य मर्वेषु लोकेषु कामचारो भवति । अथ येन्नगाइतो विद्वान्नगजानम्ने भूत्यन्तेका भवन्ति-तेषाः सर्वेषु लोकेन्द्रियकामचारो भवति ॥२॥

Next follows the explanation by 'Self': 'The Self alone is below, the Self above, the Self behind, the Self before, the Self to the right, the Self to the left; the Self is all this. One who sees thus, thinks thus and understands thus, loves the Self, revels with the Self, enjoys the company of the Self, and rejoices in the Self, he becomes the *Sāradā*; he becomes independent in all the worlds. While those that know otherwise, are ruled by others, and live in perishable worlds, and they become dependent in all the worlds. (2)

*Com.*—Indiscriminate people also describe the body as 'I'; hence, in order to set aside the doubt that it is the Body that is meant to be the Infinite, the Text proceeds to explain it as 'Self'. The Self alone is all everywhere, and one who sees the Self, as one, unborn, all-pervading like *Akāra*, free from anything else,—and knowing this, one who thinks over and understands It,—such a person

'loves the Self'—i.e., all his love is centred in the Self alone; so also, he 'revels with the Self',—in the world people revel with women and friends; but the wise one does not do this, but for him all revelry proceeds from a knowledge of the Self; '*Mithuna*' is the pleasure of company, this too, for the wise, is independent of any second, so again he 'rejoices in the Self,'—for the unwise, there are many pleasures due to sound &c., which do not belong to the wise, whose sole rejoicing proceed from the Self, independently of any such extraneous accessories, as the body, life, experience, &c. Such a wise person, even while living, is installed as *Savitri* (King of Heaven, or Self-king), and even when his body falls off, he continues to be *Savitri*, and because such is the case, therefore he becomes independent in all the worlds. In the previous stages of the Spirit, &c., the independence of the person has been described as being limited, which implies also the fact of his being ruled by others, inasmuch as there are varying degrees of the independence spoken of. In the present instance, on the other hand the description of the kingdom of Self, and the consequent independence, serves to preclude the aforesaid degrees of limited independence &c. On the other hand, 'those that know otherwise,' than explained above,—i.e., who either know what is contrary to it, or know the same truth, but not in the proper way,—such persons 'are ruled by others, and live in perishable worlds'; because the notion of diversity belongs to the Finite and the Finite has been declared to be mortal. Therefore, those that believe in *duality* live in perish-

able worlds, which is in keeping with their own belief; and hence, for these, there is no independence in all the worlds.

Thus ends the Twenty-fifth *Khanda* of *Adhyaya VII.*

## ADHYAYA VII.

### KHANDA XXVI.

तन्य च वा पत्तयेवं पश्यते एव मन्यान्येव विजाते आ-  
त्मते प्रणा आत्मते ब्रह्माऽत्मते स्मर आत्मते ब्राह्मा आत्म-  
तमेते आत्मते ब्राह्म आत्मते आप्तिर्भवति वायावात्मतोऽश्वमा-  
त्मते चतुर्मात्मते विज्ञानमात्मते अ्यानमात्मतिर्भवति चतुर्मा-  
त्मते चतुर्मात्मते चतुर्मात्मते चतुर्मात्मते चतुर्मात्मते चतुर्मात्मते  
कर्मात्मते चतुर्मात्मते चतुर्मात्मते ॥ १ ॥

For one who sees thus, thinks thus and understands thus,—'Spirit springs from the Self, Hope springs from the Self, Memory springs from the Self, A kiss springs from the Self, Fire springs from the Self, Water springs from the Self, Appearance and Disappearance spring from the Self, Food springs from the Self, Power springs from the Self, Understanding springs from the Self, Contemplation springs from the Self, Consciousness springs from the Self, Will springs from the Self, Mind springs from the Self, Speech springs from the Self, Name springs from the Self, the Mantras spring from the Self, Sacrifices spring from the Self, - all this spring from the Self.'

(1)

*Com.*—For such a one—the wise one who has attained to the Kingdom of Self—, prior to his knowledge of the true Self, Spirit &c., down to Name, sprang from and disappeared into something other than the Self ; when, however, he came to know the true Self, the appearance and disappearance of all these proceeded from the Self alone ; so also everything else, for the knowing one, proceeds from the Self.

तदेय भोक्ता न पश्यते मृत्युं पश्यति न गंगा नोत दृग्वता-  
सर्वं ह पश्यः पश्यति सर्वमाप्नेति सर्वज्ञ इति म एकभा भवति  
क्रिया भवति पश्या सप्तया नवगा चैव पुनर्धकाद्यः स्मृतः इति  
च द्वजा चैकथ महस्याणि च विद्युतिगाहाशुद्धौ मन्त्रशुद्धिः  
सच्चशुद्धौ धूया स्मृतिः स्मृतिस्थिर्भै सर्वप्रस्तावाः विप्रमोक्षस्त्वं  
पृष्ठितक्षणायाय तप्तमस्याऽ दर्शयति भगवान्त्मनकुमारस्त् । स्वन्द-  
इत्याचक्षते तः स्वन्दित्याचक्षते ॥ २ ॥

There is this verse, 'one who sees this, sees not death, nor disease, nor pain, he who sees this, sees all things, and obtains all things in every way. He being one becomes three, five, seven and nine, and then he is said to be eleven, a hundred and ten, a thousand and twenty. On the purification of the *Ahara* follows the purification of the inner nature, on the purity of the inner nature, the Memory becomes firm; and on the strengthening of Memory follows the loosening of all ties.' After the faults of *Nârâla* had been rubbed out, the blessed *Sanatku-mâra* showed him beyond darkness. They call him *Skanda*,—yea they call him *Skanda*. (2)

*Com.*—And further, to the same effect, there is a verse : The wise one who sees in the manner explained above, sees not death, nor disease,—fever &c.,—nor pain. One who sees this sees all things in the Self ; and then, he obtains everything in every way. And again, prior to the differentiations of creation, he is only one ; but subsequently differentiates into endless varieties, beginning with three, at the time of creation. And again at the time of dissolution, he returns again to his own pristine unity, independently by himself. Thus, by giving a glowing account of the results accruing from such knowledge, the philosophy is eulogised. Next follows the mention of the means of the proper cognition of the philosophy, just as the purity of the mirror is the cause of a proper reflection of the face : 'On the purification of the *A'hāra*'—*A'hāra* is that which is *taken in*, viz. the experience of sound, &c., which are *taken in*, for the experience of the agent, and when this cognition of objects is purified—i.e., when the cognition of objects becomes free from all taint of aversion, attachment, or delusion, then of one having such cognition, the 'inner nature becomes pure'—free from dirt, clean. When the inner nature has become pure, then follows a firm Memory—uninterrupted remembrance of the Infinite Self. On the acquisition of such Memory, comes the 'loosening'—destruction—of all ties of evil due to ignorance, which might have been accumulating, through the experiences of numerous births, and re-births and which have their residence in the heart. Because, one after the other, all this is based upon the purity

of *A'hāra*, it is this that should be attempted. Having detailed in full the sense of the Philosophy, the Text concludes the story. When all his faults of attachment, aversion, &c.,—like colouring—pertaining to his inner nature, had been rubbed out, by the salt of Knowledge, Dispassion and Exercise, then did *Sanatkumāra* show to the capable *Nirada*, the Highest Truth 'beyond Darkness' in the shape of Ignorance. Who is *Sanatkumāra*? He is the blessed: 'one who knows the origin, end, going and non-going of living beings, and also Ignorance and Knowledge, such a one is to be called *Blessed*'; and endowed with these qualities is *Sanatkumāra*. People knowing him, call him '*Skrīda*'. The repetition is meant to indicate the end of the *A'thyāga*.

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Thus ends the Twenty-sixth *Kāvya* of  
*A'thyāga* VII.

— — —  
Thus ends the Seventh *A'thyāga*.

# The Chha'ndogya Upanishad.

## ADHYA'YA VIII.

### KHANDA I.

ॐ अथ यदिदमस्मिन्ब्रह्मासुं इहां पुण्डरीकं वेऽम् इहांस्मि  
मन्त्वा काशस्तस्मिन्यदन्तस्तदन्तेष्यं तदाव विज्ञामित्यमिति

१३४

In this city of *Brahman*, there is a small lotus,  
(as) a palace, therein is the small *Akasa*. And  
what is in that is to be sought after, to be under-  
stood. (1)

*Com.*—Though it has been fully comprehended, in the 6th and 7th *Adhyayas*, that all this is the Self alone, one, without a second, which is *Brahman*, free from all limitations of Space, Time, &c., yet ordinary people of dull intellects, have a firm conviction that all reality is limited by Space and Time, and this notion cannot be easily transferred to the Supreme True, and without a comprehension of *Brahman*, there is no fulfilment of the ends of man, hence, for the sake of the duller comprehension of ordinary people, *Brahman* is now taught under the limitation of Space—that of the Lotus in the Heart. Though in reality, the Self-Principle is the sole object of the one true notion of Being, and as such free from qualities,

yet people of duller brains always look upon It as qualified : hence for the sake of these people, such qualities, as ' truthfulness of desire ' and the like, have to be described in connection with It. In the same manner, though for those people that know *Brahman*, there is a natural cessation of all longing for such objects of sense, as the woman and the like, yet it is not a very easy matter to remove, at one stroke, all longing for objects of sense, brought about by an uninterrupted attendance upon such objects, through many lives ; hence, it becomes necessary to lay down particular means to its accomplishment, such as the life of a religious student and the like. So also, for those that know the Self, there being no such differentiation as the *goer*, the *goer* and the *place to go to*, &c., and there being an utter annihilation of all causes fostering the continuance of Ignorance, all longings have an end within themselves, like the *Akasa*, like the wind produced by lightning, and like the fire with all its fuel burnt off, for those minds are still coloured with the notions of the *goer* &c., who are given to meditating upon *Brahman* as limited within the space of the heart; there is a process upwards through an artery in the head, and it is with a view to explain this, that the eighth chapter is begun: The *Brahman* —which, in reality is a pure Being, one, without a second, free from all limitations of Space and Time, —appears, to people of duller comprehension, to be non-existing. And with regard to such people, the idea of the Text is this: 'let them come to the proper Path; later on, we shall make them compre-

hend the Real Truth.' Now, the Lotus in the Heart, to be explained below, is like a palace; because it is equipped with gatekeepers &c. "In this city of *Brahman*"—the city of the Supreme *Brahman*; just as of the king, there is a city, inhabited by many sorts of subjects; so is this Body, equipped with various attendants of the master, such as the Sense-organs, the Mind, the Understanding &c. And, as in the city, there is the king's palace,—so, in this Body the city of *Brahman*, there is his palace; i.e., a place where *Brahman* is to be found; just like the *Silagráma* pebble is for Vishnu. And it has been explained that it was in this Body, the very top of His modifications, the Supreme *Brahman*, Pure Being, entered, as the Human Self, for the purpose of the differentiations of Name and Form. Therefore, the sense of the whole section is that *Brahman* is found in this palace of the Heart-Lotus, by such persons as have all their organs drawn within themselves, are free from all attachment to external objects, are particularly equipped with such aids as a Religious Life and the like, carrying on their meditations based on the qualities, to be hereafter described. In this small palace, there is a smaller inner *Akīsa* which is *Brahman*; as will be described below. *Akīsa* is its name; this being based upon the fact of its being, like *Akīsa*, immaterial, subtle, all-pervading. That which is within this *Akīsa* is to be sought after and that is 'to be understood,'—that is to say, having been sought after by such means as having recourse to the Teacher, attentive listening to him and the like. It is to be directly perceived.

तं चेद्युर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं लेशम् दहरोऽस्मि-  
चन्तगकाशः किंतदत्र विद्यते यदन्वेष्यं यद्वाव विजिञ्ञासितस्य-  
मिति स ब्रयात् ॥ २ ॥

If they should say to him, 'Now with reference to the small 'lotus, in this city of *Brahman*, which is as a palace, and the smaller *A kāsa* within this,—what is it existing therein, which has to be sought after and to be understood'—he should reply (2)

*Com.*—When the Teacher has said this, if the students might object that, 'in this city of *Brahman* itself being limited, and the small Lotus-palace lying within this, and smaller than this latter too being the *A kāsa* inside it,—in the first place, what could there be in the Lotus-palace itself? And then, how could there be anything within the *A kāsa* that is said to be within that palace?' The meaning being that the *A kāsa* within this being smaller, what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it? Hence that which is neither to be sought after, nor to be understood, what is the use of such a thing? When they may have raised this objection, the Teacher should say this

यावान्वा अयमाकाशस्तायानेऽनहृष्ट आकाश उपे अस्मि-  
व्यावायुधिति अस्मिति ममाहिते उभावस्मित्वा वायुष्म भूर्योवन्द्रम्  
साकुमो विष्वाभूत्राणि पञ्चास्येहास्मि यज्ञ नास्ति मर्य नदस्मिन्म-  
माहितमिति ॥ ३ ॥

'As large as is this *A'kāsa*, so large is the *A'kāsa* within the Heart; both Heaven and Earth are contained within it; both Fire and Air, both the Sun and the Moon, the lightning as well as the Stars, and whatever there is in this world, of the Self and whatever is not, all is contained within it.'

(3)

*Com.*—Listen how it is: 'You assert that the *A'kāsa* within the Lotus' being small, anything within that would be much smaller. This is not true; it was not with the idea that the *A'kāsa* within the Lotus is smaller than the Lotus itself, that I said 'Small is the *A'kāsa* within it'; all that I meant was that the Lotus being small, the internal organ in keeping with it is limited by the *A'kāsa* of the Lotus; and just as in pure water and in a clean mirror there is a clear reflection, so in the pure internal organ of the Yogi, who has his senses drawn within himself, is found *Brahman*, the pure reflection and essence of the light of Intelligence; such was the meaning of the assertion that small is the *A'kāsa* within it,' which distinctly referred to the limitations of the internal organ. In itself, the *A'kāsa* within the heart is as large as the ordinary elemental *A'kāsa*; and it is within this heart *A'kāsa*—that there lies that which has to be sought after and understood. But even then what is really meant is not the exact equality of size; but we have such a statement simply because there is no instance that could precisely exemplify *Brahman*. 'But why should not *Brahman* be taken to be equal to *A'kāsa*? Simply because we have such *Sruti*s as—"whereby are covered the *A'kāsa*,

Heaven and Earth,' 'from this Self was produced *A'kāsa*,' 'within this undecaying one, O Gārgī, lies the *A'kāsa*,' and so forth. And further within this *Brahmic A'kāsa*, as endowed with the limitations of *Buddhi*, are contained both Heaven and Earth; as has been declared before, that like the 'spokes in the axle' &c., &c.; similarly both fire, and air &c; whatever else there is in this world as belonging to the Self of the embodied one, as also whatever does not exist as so belonging,—all that has been destroyed and all that has yet to come is here spoken of as 'is not' which does not signify absolute non-existence: because an absolute non-entity can never be contained in the *A'kāsa* of the heart.

तं चेद्युगस्मः थेतिं ब्रह्मपुरे सर्वः समाहितः सर्वाणि च  
भूतानि सर्वं च कामा यदेनज्ञगा वाऽप्सानि प्रवः मने वा किं  
त्तोऽतिरिक्तम् इति ॥ ४ ॥

And if they should say: 'If everything is contained in that city of *Brahman*, all beings and all desires,—then when old age overtakes it, or when it decays, what is left of it'? (4)

*Com.*—The Teacher having said this, the students might urge the following: If everything—all beings and all desires—were contained in this city of *Brahman*—i.e., within the *A'kāsa* inside the city &c., &c. 'But how could the students speak of the desires, when the Teacher had made no mention of these?' That does not affect the case; the Teacher has already spoken of 'whatever is his and whatever is not'; and this includes the 'Desires'; and

again the word 'everything' includes Desires as well. When this Body—called the 'city of Brahman'—is overtaken by old age, marked by the falling off of hair and teeth, or when it decays, being torn to pieces by the stroke of some weapon &c.,—what else is left of it? Like the milk, curd and butter, contained in the jar, on the destruction of the jar (the jar being destroyed, the milk in it is destroyed, hence the curd contained in the milk is destroyed and hence finally the butter contained in the curd is destroyed), —in the present case too, on the Body being destroyed, the destruction of everything else follows, one after the other. Such being the case, after destruction what else,—a part from the above-described—is left out. That is to say, nothing is left.

स ब्रूयान्नास्य जग्येत्प्रीर्थनि न वधेनास्य हन्यते प्रकृत्यं ब्रह्म-  
पुरमस्मिन्कामः समाहिता एष आत्माऽपहतपाप्मा विजगो विमृत्यु-  
विशेषोको विजितस्तोऽपिपाप्मः सत्यकामः सत्यसंकलयो यथा द्वेषेह  
प्रजा अन्वाविगच्छि यथानुग्रामनं यं यमस्तपभिकामा भवन्ति यं  
जनपदं यं क्षेत्रमागं तं तमेवोपजीवन्ति ॥ १ ॥

He should reply 'By the old age of this, That does not age; by the death of this, That is not killed. That is the true Brahman-City ; in This are all desires contained. This is the Self, free from evil, free from old age, free from death, free from sorrow, without hunger and thirst, with true wishes and true determinations. Just as here, the subjects follow as they are ordered, and depend upon that country, and that piece of land, which they may desire.'

(5)

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Com.—Being thus questioned by his students, the Teacher should say this, removing the aforesaid mistaken notion from their minds. How ? By the old age of this Body, the *Brahman*, named the 'Inner *A'kāsa*—in which latter, all things are contained,—' does not age,'—i.e., does not change, like the physical body. Nor by the death of this body—by means of weapons—is That killed, just like the ordinary *A'kāsa*; the *Brahmic A'kāsa* being even subtler than the ordinary *A'kāsa*, and being beyond sound, beyond touch, and not affected by the discrepancies of the sense-organs, &c. Though this is the occasion for explaining why It is not affected by the discrepancies of the sense-organs &c., yet this explanation is not taken up here; since the thread of the principal argument would be broken; this explanation would be taken up in all its bearings, in connection with the story of *Indra* and *Virochana*, this is the true *Brahmānity*—i.e., *Brahman* Itself considered as a city. The Body is *Brahman's city*, since it specifies the *Brahman*, and as such it is only false; as declared by the *Sruti*: 'all modification is mere name, based on words'. The assertion made above—that *Brahman* is found in the Body, which is the very top of its illusory modifications, and hence the Body is *Brahman-city*,—was from the stand-point of the world; the true *Brahman-city* being *Brahman* Itself, which is capable of all usage. Hence, in this *Brahman-city*, marked by the lotus, all desires—that you seek after—are contained in Itself. Therefore, try and act up to the means of attaining That, renouncing all hankering after external objects of sense.

'This is the *Self*'—the real *Self* of you all ; and listen to its definition: It is 'free from evil'—i.e., from which all evil, in the shape of virtue and vice, has been removed—'free from old age,' and 'free from death'—as has been said before: 'By the death of this, That is not killed.' Then why should the same fact be repeated over again ? The repetition is for the purpose of removing the doubt that That may be related, in some other manner, with old age and death, even though It is not connected with these, as they pertain to the physical body. 'Free from sorrow'—sorrow being the pain of mind, caused by separation from desired objects. 'Without hunger and thirst'—free from all desire for food and drink. 'The mention of freedom from evil implies the absence of all the rest, from old age down to sorrow, these being the direct effects of the former; because all these proceed from Virtue and Vice. Or conversely, the negation of the effects, old age &c., would imply the negation of the cause, Virtue and Vice, because in the absence of any effects, these would be as good as non-entities ; hence the separate mention of the negation of both is useless.' True it is so ; but just as real Bliss is something different from the bliss caused by virtue &c., as found in the Lord,—as declared by the *Sruti* 'Brahman is consciousness, Bliss'; so also, it may be thought that the pain caused by old age &c., may be only natural, as apart from the old age, &c., as brought about by Vice ; hence, with a view to set aside these doubts, it is only proper to deny old age &c., apart from Virtue and Vice. The mention of 'old age' &c., is meant to include all kinds of pain. The forms of pain,

attendant upon Sin, being innumerable, and any individual denial of these, being impossible, it is only proper to mention ' freedom from evil ' ' with a view to the denial of all kinds of pain.' ' With true wishes '—i.e., one whose desires are always successful ; the desires of worldly people are false ; while those of the Lord are contrary to this. Similarly, the determinations, proceeding from true desires, are also true ; and one whose determinations are true is That. The wishes and determinations of the Lord proceed from the limitations of pure *Sattva*,—just like the epithet ' variegated cow ' (as applied to the owner)—, and they do not proceed from Himself ; because the *Sruti* has declared, ' not this, not that '. It is the Self as described above, that is to be learnt, from Teachers and from Scriptures, by means of a desire to cognise the Self, by such people as desire the kingdom of heaven. ' If this were not known, what would be the harm ? ' Listen to what there is, as explained by an example : just as, in this world ' the subjects follow '—act according to—orders ; i.e., as the subject accepts another person to be the master, follows whatever the commands of this master are ; and as they depend upon whatever country and whatever piece of land, they desire, in accordance with their own intellects ;—such is the instance showing the harm in the experience of the results of one's virtuous deeds being dependent upon another person.

तदपेह कर्मजितो लोकः क्षीयत पूर्वमेवामुत्र पुण्यजितो लोकः  
क्षीयते तथा इहाऽत्मानमनुविद्य ब्रजन्प्रेताः स सत्याकामाः  
स्तोषाः सर्वेषु लोकेष्वकामाशारो भवत्प्रथ य इहाऽत्मानमनुविद्य

ब्रजस्येतां च सत्यान्कामां स्तेषां सर्वयु लोकेषु कामचारे  
भवति ॥ ६ ॥

And just as, in this world, the world, obtained by means of actions, perishes, so also does perish the next world acquired by virtuous deeds. Those who depart from here, without knowing the *Self* and the true desires, become dependent in all the worlds. While those who depart from here, after having understood the *Self* and the true desires, become independent in all the worlds. (6)

*Com.*—There is another instance to show the perishable character of the aforesaid, '*Just as &c*': Just as in this world, in the case of the aforesaid subjects obedient to their master's orders,—the world obtained by means of such acts as attending upon the master and so forth, depending upon another's will for the fruition of its results perishes. The fact pointed to, by the above two examples, is now laid down: so does perish the next world, obtained by means of such meritorious deeds as the performance of the *Agnihotra*, and the like, and depending for the fruition of its results, upon something else. It is next pointed out the persons whom these harms affect: In this world, if those capable persons who are entitled to Knowledge and Action,—without having understood the *Self*, as taught by the Teacher, (*i.e.*, without having realised It in their own cognitions)—depart from this body; and if they depart from this body without having understood the true desires aforesaid, as proceeding from the true will, and residing in the *Self*;—then for these people there is no

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independence in all the worlds; just as for the subjects living in obedience to the king's commands. While those others, who, in this world, understand the Self as taught by the Teacher, and have realized It in their own cognitions, and then depart from this body, also after having understood the aforesaid true desires, for such people, there is independence in all the worlds; just like the autocratic Emperor of the world.

Thus ends the First *Khanda* of *Adhyaya VIII.*

## ADHYAYA VIII.

### KHANDA II.

म यदि गित्युक्तकामो भवति गंकल्पादेवास्य पितः समु-  
स्त्यन्ति तेन गित्युक्तेन भेषण्डो महीयते ॥ १ ॥

If he be desirous of the world of the Fathers, by his mere will, his fathers come to him; and having obtained the world of the Fathers, he feels happy and great. (1)

Com.—It is now explained, how one becomes independent in all the worlds: one who has realised the aforesaid Self in the heart, being fully equipped with such means as the life of a religious student, &c., and knowing fully the true desires as pertaining to the Self,—if such a one, after the falling off of the body, be desirous of the world of the Fathers,—"Fathers" are the progenitors; and these are called "worlds," since they bring about pleasant experiences for the person—i.e., one who desires

connection with the Fathers,—by his mere will, his Fathers come and connect themselves with him; because he is of pure nature, and as such, has his will infallible, like that of the Lord; and having obtained the world of the Fathers—i.e., being endowed with the pleasant experiences afforded by them—he becomes great, or prosperous—, i.e., he feels his own greatness.

अथ यादि मानृतोककामो भवति संकल्पादेवास्य माताः समु-  
त्तिष्ठन्ति तेन मानृतोकेन संपद्धो महीयते ॥ २ ॥

अथ यादि भ्रातृत्योककामो भवति संकल्पादेवास्य भ्रातरः समु-  
त्तिष्ठन्ति तेन भ्रातृत्योकेन संपद्धो महीयते ॥ ३ ॥

अथ यादि स्वसृतोककामो भवति संकल्पादेवास्य स्वसारः समु-  
त्तिष्ठन्ति तेन स्वसृतोकेन संपद्धो महीयते ॥ ४ ॥

अथ यादि मार्गित्योककामो भवति संकल्पादेवास्य सखायः समु-  
त्तिष्ठन्ति तेन मार्गित्योकेन संपद्धो महीयते ॥ ५ ॥

अथ यदि गन्धमाल्यत्योककामो भवति संकल्पादेवास्य गन्ध-  
माल्ये समुत्तिष्ठन्तेन गन्धमाल्यत्योकेन संपद्धो महीयते ॥ ६ ॥

अथ यथन्नपानत्योककामो भवति संकल्पादेवास्यान्नपाने समु-  
त्तिष्ठत्स्तेनान्नपानलोकेन संपद्धो महीयते ॥ ७ ॥

अथ यदि गीतवादित्योककामो भवति संकल्पादेवास्य गीत-  
वादिते समुत्तिष्ठत्स्तेन गीतवादित्योकेन संपद्धो महीयते ॥ ८ ॥

अथ यदि खीलोककामो भवति संकल्पादेवास्य खील्यः समु-  
त्तिष्ठन्ति तेन खीलोकेन संपद्धो महीयते ॥ ९ ॥

And if he be desirous of the world of the Mothers,—by his mere will, his Mothers come to him; and having obtained the world of the Mothers, he feels happy and great. (2)

And if he be desirous of the world of the Brothers,—by his mere will, the Brothers come to him; and having obtained the world of the Brothers, he feels happy and great. (3)

And if he be desirous of the world of the Sisters,—by his mere will, the Sisters come to him; and having obtained the world of the Sisters, he feels happy and great. (4)

And if he be desirous of the world of Friends,—by his mere will, the Friends come to him; and having obtained the world of the Friends, he feels happy and great. (5)

And if he be desirous of the worlds of Scents and Garlands,—by his mere will, Scents and Garlands come to him; and having obtained the world of Scents and Garlands, he feels happy and great. (6)

And if he be desirous of the world of Food and Drink,—by his mere will, Food and Drink come to him; and having obtained the world of Food and Drink, he feels happy and great. (7)

And if he be desirous of the world of Songs and Music—by his mere will, Songs and Music come to him; and having obtained the world of Songs and Music, he feels happy and great. (8)

And if he be desirous of the world of Women,—by his mere will, Women come to him; and having obtained the world of Women, he feels happy and great. (9)

*Com.*—The next as before. 'Mothers'—the past female progenitors, the agents of pleasant experiences; for such is the implication of the word; inasmuch as the pure-natured *yogi* can never desire any relations which such Mothers as were the agents of painful experiences—such fire, as the mothers that may have given him birth as a pig.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पा-  
देव समुच्चिन्द्रिति तेन संपञ्चो महीयते ॥ १० ॥

Whatever country he is attached to, and whatever he desires,—by his mere will, all this comes to him; and having obtained this, he feels happy and great. (10)

*Com.*—To whatever place he is attached,—and whatever besides those enumerated, he desires,—by his mere will, do all desirable places and things come to him; and thereby having none of his wishes unfulfilled and having obtained all that he desires, he feels happy and great,—as explained above.

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Thus ends the Second *Khanda* of *Adhyāya VIII.*

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## ADHYA'YA VIII.

### KHANDA III.

त इमे सत्याः कामा भृत्यापिधानास्तेषाः सत्यानाः सताम-  
कृत्यापिधानं यो यो द्वयेतः पैति न तमिह दर्शनाय लभते ॥ १ ॥

These are the true desires, with a covering of untruth; though these are true, they have a covering of untruth. For, whoever, departs from here, him one cannot see again in this world. (1)

Com.—With a view to encourage the disciple towards acting up to the moans of contemplating on the Self, the Guru says, with compassion: It is really a great trouble that the true desires though lying within one's own Self, and being easily attainable, should be covered with untruth. Though they lie in one's own self, yet they have a covering of untruth,—i.e., a longing for external objects of sense, such as the woman, food, drink and the like, and the independence of conduct based on this longing, all of which is called an 'untruth' because it is brought about by false knowledge; and due to this is the non-attainment of the true desires; and hence, it acts as if it were their 'covering.' It is explained how the non-attainment of these is due to the covering of untruth: Because whoever of one's relations—a son, brother or friend—departs from this world; even though this son, brother, or

friend continues to exist in the *A'kāsa*, yet he does not get him back, even if he long to see him.

अथ ये चास्येह जीवा ये च प्रेता यज्ञान्यदिच्छुब्दं लभते सर्वं  
तदप्र गत्वा विन्दनेऽत्र व्यस्यते सन्याः कामा अनृतापिधानास्तथ-  
थाऽपि हिण्यनिधि निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्दे-  
युरेवमेवेमाः सर्वाः प्रजा अहग्नीच्छन्त्य एते ब्रह्मलोकं न विन्द-  
न्त्यनृतेन हि प्रत्यृद्वाः ॥ २ ॥

Those of his relatives, who are living and who are dead, and whatever else there is which, though desiring, one does not obtain,—all this one finds, when he goes there. There are all those true desires, covered by untruth. And just as people who do not know the place walk over the ground, and do not know the golden treasure that is hidden under-ground,—so do all these creatures, though daily going into this world of *Brahman*, find it not,—being carried away by untruth. (2)

*Com.*—Of the knowing one, those, son &c, that are living, and those that are dead, and whatever else, food, clothing, &c, that he desires, but does not obtain,—all these he gets when he goes to the *Brahman* in the *A'kāsa* of the heart. Because it is in this heart *A'kāsa*, that exist all the true desires, though covered by untruth. But how can this be? Just as those people, that do not know by the help of the science of treasures, where the golden treasure is hidden—do not discover the treasure hidden under the ground, even though they walk over the place; in the same manner, all these creatures, steeped in Ignorance, though daily, during deep

sleep, going over the *Brahman*-world in the *A'kasa* of the heart, do not obtain it—i.e., do not know that 'I have reached the *Brahman*-world—' being as they are, carried astray by the aforesaid Ignorance of His own form &c. Hence, it is indeed very painful to find that one does not find the *Brahman*, though it resides in his own heart.

स वा एष आत्मा हृदि तस्यतदेव निरुल्लः हृदयमिति तस्मा-  
दृदयमहर्हर्व प्रविन्म्बर्गं लोकमेति ॥ ३ ॥

This Self is in the heart. The etymological explanation is this: because It is in the heart (*Hridi*—*ayam*), therefore is it called the Heart (*Hridayam*). One who knows this daily goes to the world of Heaven. (3)

*Com.*—The word '*mi*' points to the Self devoid of evil, the object of the present discourse. This Self in the Lotus of the Heart is called by the name of '*A'kasa*.' And the etymology of the word '*Hridaya*' is this, and none other. Because the Self resides in the heart, therefore it is called the 'Heart'; that is to say even from the etymology of the word '*Hridaya*' it follows that the Self resides in one's Heart. One who knows that the Self is in the heart, daily goes to the world of heaven—i.e., the *Brahman* in the Heart. 'But even one who does not know this does get at the *Brahman* in the Heart, during deep sleep; as it has been declared that during deep sleep one is endowed with Pure Being.' Yes, it is so; still there is a difference. Just as all living creatures—knowing or ignorant—are real *Brahman*, yet it is the knowing one, alone, who is cognisant of the fact 'that thou art.'

and so knows himself to be Pure Being, becomes Pure Being itself; thus, in the same manner, though both the Knowing and the Ignorant reach Pure Being during deep sleep, yet it is one who knows this that is said to reach the world of Heaven; because even when the body falls off, the result of knowledge is sure to follow. Such is the difference between the cases of the Knowing and the Ignorant. During deep sleep the Knowing one being united with his own Self of Pure Being, becomes happy; that is, renounces evil due to the connection of the senses with their objects, during the states of waking and of dream.

अथ य ए संप्रसादोऽस्माच्छर्वगत्समुत्थाय पां ज्यानिरूपसं-  
पद स्वेन स्वप्नाभिनिश्चयत ए आन्मेति होवाच्चत्तद्मृतमस्ये-  
तद्ग्रहेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

Now this serene and happy being, after having risen from this body, and having got at the highest light, reaches his own true form; that is the Self; thus said he. This is the Immortal and the Fearless, this is *Brahman*; and the name of this *Brahman* is the 'True' (*Satya*). (4)

*Com.*—Though the phrase 'serene and happy' refers equally to all living creatures, yet, from the sentence 'one who knows this reaches the world of heaven' it follows that it is the knowing one that forms the object of discourse here; and hence it is this that is to be taken as referred to by the phrase 'serene and happy' 'being'. 'Such a one after having given up this body, and rising above it, i.e., renouncing all notion of Self with regard to the body,—and

not that he rises from the body, as o seat; since it is distinctly defined 'in form'; and one's true nature is not elsewhere, after having gone away for even if some such were to be real not be one's 'true form'. Having got light of the Supreme Self—i.e., having within the Self, reaches his own true Self; prior to such reaching of the true by Ignorance to think the body to be and it is with reference to this mistake own true form'; since unembodiedness the Self, which is got at, as the highest serene and happy being; this is the t said' i.e., one who is deputed to inst should say this. And further, this is undecaying—the Highest—also called because the Highest one having no second; hence this is *Brahma Brahman*, the name is the 'True'—it already been described that 'That the Self.' But why is this name of *B*? For the purpose of eulogising the in meditation.

तानि ह त्री एतानि त्रिष्यम्भूराति ततीयति  
म्ब यनि तप्त्वयम्यथ यद्य नमोभे यच्छ्रुते  
त्स्मीश्चमहाहवां पूर्ववित्स्वर्गं लोकमैति ॥ 2, 1

These are the three letters—, The Sa is the immortal, It is the most one binds both. Because by it before it is *yam*. One who knows is heaven.

*Com.*—Those are the three letters making up the name of *Brahman*—*sa*, *ta* and *yam*, the *i* and *t* (in *ti* and *sat*) being added only for the sake of pronunciation; the signification being accomplished by the short letters themselves. Of these, the letter *sa* signifies the Immortal, true *Brahman*; hence it is the Immortal that is spoken of as ‘*sa*;’ the letter ‘*ti*’—i.e., ‘*ta*’—signifies the mortal—and by the ‘*yam*,’ one binds both the immortal and the mortal, as denoted by the former two letters;—‘Binds’ means controls, subjugates, by the Self. Because by this, one binds both, therefore it is ‘*yam*;’ since it is both these, as duly controlled, that are signified by ‘*yam*. Even the very letters constituting the name of *Brahman*, have the great fortune of being endowed with the qualitites of Immortality &c.,—how much more then, of one who bears that name; thus is *Brahman* eulogised, as the object of meditation, by the etymological explanation of the name.—‘One who knows this—’ *Brahman* as bearing the name ‘True’—‘goes to heaven, every day’—as explained above.

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Thus ends the Third *Khanda* of *Adhyâya* VIII.

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## ADHYA'YA VIII.

### KHANDA IV.

अथ य आत्मा स सेतुर्विशृतिरेणो लोकानामसंभेदाय नेत्  
सेतुमहांगत्रे ततो न जग न मृत्युन शोको न मुकृत न दृकृत  
सर्वे पापानांडतो निवर्तन्तेऽपहतपाप्मा ध्येय ब्रह्मनोकः ॥ १ ॥

This Self is the bund, the embankment, for the non-destruction of these worlds. This bank is not reached by Day and Night, nor by old age, death or sorrow, nor by good and evil deed; all evils turn away from it. For, this world of *Brahman* is free from all evil. (1)

Com. 'This Self &c.' of the serene and happy being described above, it is meant to describe the form and qualities, thereby eulogising it, for the purpose of connecting it with the means of accomplishing *Brahmic* glory. This Self, described above, is 'the bund, the embankment,'—as, it is by this that all this world is kept within proper limits, in keeping with the Creator, by means of certain restrictions with regard to the actions, means and consequences, as pertaining to the different castes and conditions of men. If the universe were not kept within limits by the Lord, it would be destroyed; hence it is the 'bund, the embankment,'—for the non-disruption, non-destruction, of these worlds, the substrata of the Agent, Actions and Results.

What are the properties of this 'bund'? Even Day and Night, which limit all that is born, do not pass over this bund; that is to say, all other worldly things, are limited by Time, in the shape of Day and Night; but this bund is not limited by Time; because 'it is down below that the year rolls round in days', as declared in another *Sruti*. For the same reason, it is not reached by the old age, nor by Death nor sorrow, good deeds nor evil. 'Tatvati', signifies reaching, and not crossing; because the Self is the cause; and the cause can never be crossed by the effect; Day and Night are effects of Pure Being. One thing is crossed or got at, by something other than itself; it can never cross itself; the clay is neither reached nor crossed by the jar. Though even before all evil has been denied with regard to the Self in the passage 'this is the Self, free from evil &c.', yet, in the present instance, also, a particular phase of it, the accessibility by evil, is what is denied: and the absence of the old age spoken of is in its general phase. Day and Night have been mentioned; all else that is not mentioned, and all evils, turn away from this Self, without reaching It at all. Because this world of Brahman is said to be free from evil.

तस्मादा एतः सेतुं तीव्राऽन्यः सन्ननन्ति भवति विद्: सर्व-  
विदां भवत्युपतारी सन्ननुपतारी भवति तस्मादा एतः सेतुं ती-  
व्राऽन्यं नक्षमरेवाभिनिश्चयं सकृदिभातो शंख्य ब्रह्मलोकः ॥ २ ॥

Therefore, having reached this bund, one who is blind ceases to be blind; he who is hurt ceases to be hurt; he who is afflicted ceases to be afflicted. Therefore, when this bund has been crossed even

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The Night becomes Day ; for this world of Brahman  
is lighted once for all. (2)

Com.—Inasmuch as blindness &c., brought about  
by evil, would belong to the who has a body, and  
never to the un-bodied one,—having reached this bound  
the bodied who is blind ceases to be blind; simi-  
larly, the bodied one who is hurt ceases to be hurt,  
when freed from the body ; in the same manner,  
one who is afflicted by the pains of the disease &c.,  
ceases to be afflicted. And further, because there  
are no Days and Nights on this bound, therefore  
when the bound is reached even the dark Night  
becomes Day—that is to say, for the knowing one,  
everything reveals in the form of the one Being,  
which consists of the pure light of conscious-  
ness, and as such, resembles the Day. Because  
the world of Brahman is 'lighted once for all'—  
ever permanently lighted by its own nature.

तद्य पृथिवीं ब्रह्मलोकं कर्त्तव्यमानं विकृति तेपामवैष्ण ब्रह्मलोक-  
स्तेपाम् मन्त्रयु कामन्त्रः भवति ॥ ३ ॥

Those who reach this world of Brahman by  
continence,—to them belongs this world of Brahman;  
for there is independence in all the worlds. (3)

Com.—Such being the case, those who, by means  
of 'continence'—i.e., by renouncing all desire for  
woman—reach this world of Brahman, in accordance  
with the instructions of the Teachers of Scriptures,—  
i.e., realise it in their consciousness,—to such people,  
as are equipped, with continence, and have a know-  
ledge of Brahman, this world of Brahman belongs ;  
and to no others who have a longing for women,  
even if they know Brahman. For these people, there

is independence in all the worlds. Therefore, continence is the Supreme means, for the knowers of Brahman.

Thus ends the Fourth *Khanda* of *Athyāya VIII.*

### ADHYA'YA VIII.

#### KHANDA V.

अथ यद्युपाचक्षते महात्मयेव तद्वापन्नयेण द्वे यो ज्ञात्वा  
तं विन्दते अथ यदिग्यमित्याचक्षते यद्वापन्नयेव तद्वापन्नयेण द्वैवेष्टु-  
स्थानमसुविक्षम्न ॥ १ ॥

Now that which they call 'yajna' (Sacrifice) is only continence; as it is only by means of continence that the knower reaches That. And that which they call 'Ishta' is only continence; because it is by continence that having worshipped, one reaches the Self. (1)

Com.—The Self that has been eulogised as being the bunt &c.:—in order to reach that, the Text lays down continence, as another means for the accomplishment of knowledge. And the Text eulogises it as being the 'sacrifice &c.', with a view to declare the propriety of taking to it. Now that which people call 'yajna'—i.e., the particular means for the accomplishment of the supreme end of man, which is called 'Yajna,' Sacrifice, by the learned,—that only is continence. Inasmuch as the result obtained by means of sacrifices is also obtained by means of continence, continence should

be understood as being the same as sacrifice. It is now explained how continence is sacrifice. Because, it is by continence that one who knows reaches that world of *Brahman*,—which is also the result following indirectly from the sacrifice; therefore, the sacrifice is continence. Sacrifice (*yajna*) is continence (*Brahmacharya*), also because of the letter 'jna' occurring in 'jnata' and 'janya'. That which people call 'Ishta' is also continence. How? Because it is by means of continence, that, one having worshipped the Lord,—or having wished for the Self—reaches the Self. And because of this wish, the 'Ishta' is also continence.

अथ यत्सन्त्रायणमिन्याचक्षेत् ब्रह्मचर्यमेव तद्वस्तुचर्यं शेय सत  
आत्मनक्षाणं विन्दतेऽयं यमोनमित्याचक्षेते ब्रह्मचर्यमेव तद्वस्तुच-  
र्यं शेवाऽन्मानमनुविद्य मनुते ॥ २ ॥

What people call 'Satrdyana' that is continence; because, it is by means of continence that one obtains the safety of his Self from the *Sat*. What people call 'mauna' is really continence; because it is by means of continence that, having found the Self, one meditates. (2)

*Com.*—'What people call &c.,?'—because by means of continence one obtains the safety of his Self from the Supreme Self. Therefore the word 'Satrdyana' is continence. 'What people call mauna is continence'—because it is only when equipped with continence that one knows the Self, with the help of the Scripture and the Teacher and then meditates upon It. Therefore the word, 'mauna' also is continence.

अथ यदनाशकायनमित्याचक्षते अहंचर्यमेव तदेष द्वात्मा  
नश्यति यं ब्रह्मचर्यणानुविन्दन्तेऽथ यदगणयायनमित्याचक्षते ब्रह्म  
चर्यमेव तत्तदरथं ह वै पवधार्णवौ ब्रह्मलोके तृयीयर गमितो दि-  
तैः सदैः मटीयः सरस्त्वत्थः सोमसवनस्तपापगजिता पुरुषाणः प्र-  
विमितः हिंष्मयम् ॥ ३ ॥

What people call '*Anāsakāyana*' is indeed continence. For, that Self does not perish, which one finds by means of continence. And what people call '*Aranyāyana*' is only continence; for *Ara* and *Nya* are the two oceans in the world ; *Brahman*, in the region of Heaven, which is the third from this ; and there is the *Airam madiya laka* and the *Asvattha* tree named '*Somasavana*' ; or there is also the *Aparājita* city of *Brahman*, as also the golden hall built by the Lord.'

*Com.*—What is called '*Anāsakāyana*' is on continence. The Self that one finds by means of continence—i.e., the Self of one who is equipped with continence—never perishes ; therefore the *Anāsakāyana* is continence. What people call '*Aranyāyana*' is only continence. Because, one who is endowed with continence proceeds to the world of *Brahman*, where there are the two oceans, *Ara* and *Nya*, therefore continence '*Aranyāyana*'—Just as it is *yajna*, because of the similarity of sound in '*yajna*' and '*jnāta*' ; and it is *Ishta*, because of desiring ; it is *Satrāyan* because of saving from the *sat* ; it is *Mauna*, because of meditation ; and it is *Anāsakāyana*, because of non-decay ; in the same manner because of proceeding to *Ara* and *Nya* it is '*Aranyāyana*'. Thus the

continence, being eulogised as bringing about the highest ends of man, is the supreme cause of Knowledge, and as such it ought to be carefully kept by the knower of Brahman. There, in the world of Brahman, there are two oceans—or ocean-like lakes,—known as 'Ara' and 'Nya', in Heaven, which is the third region from this, this Earth and the Sky being the first and second. There is also the lake 'Airam madiya';—'Aira' is gruel, 'ira' being grain and that which is full of this gruel, and serves to intoxicate or exhilarate those that partake of it is called the 'Airam madiya'. There too, is the Asvattha tree, by name 'Somansana'—that which showers down Soma or Nectar. In that same world of Brahman is the city of Brahman, Hiranyagarbha, the 'Aparajita'—which is not won by any one besides those that are equipped with continence, & also the golden hell particularly built by the Lord, Brahman.

तद एताशं स एष वार्गवी इस्तोके इहाथेणामुविन्दन्ति  
तेषामिवैष इस्तोकस्तेषाः अर्थम् लोकेषु कामवारी भवति ॥ ४ ॥

Those who find the two oceans, Ara and Nya, in the world of Brahman, by means of continence,—to them belongs the world of Brahman; for them, there is independence in all the worlds. (4)

*Observe.—* Those who find the two oceans, named 'Ara and Nya' in the world of Brahman, by means of continence,—to them belongs the above-described world of Brahman. And for these Knowers of Brahman, who are equipped with continence, there is independence in all the

worlds; and never for those who are devoid of continence, and have their hearts attached to external objects. "As some big person is eulogised, as 'thou art *Indra*, *Yama*, *Varuna*, &c.'; such eulogy by means of the words '*Ishta*' is not possible merely for abstinence from such objects of sense, as the women and the like; what is the fact is that Knowledge being the direct means to Liberation, it is this that is eulogised." Such is the view of some people. But this is not true; because, no Knowledge of the Self is possible for those who have their minds taken up by longings for the external objects, like the woman &c., because of hundreds of such *Shuti* and *Swriti* passages, as 'The Self-born who threw out the outer *A'kásas*, hence one sees only outside, and not the inner Self.' It is absolutely necessary to accomplish the cessation of all longing for the woman and other objects of sense, which aids the accomplishment of Knowledge; and hence, it is only proper that such cessation should be eulogised. 'Since continence has been eulogised as the sacrifice &c., therefore it follows that the sacrifice &c., are the means for the accomplishment of the ends of man.' True; such a conclusion does follow; but continence has been eulogised here as the sacrifice not with a view to the fact of the sacrifice, &c., leading to the world of Brahman, but simply with a view to the well-known fact of these being the means for the fulfilment of certain ends of man; just as the king is eulogised as *Indra*, which does not mean that the action of the king is the same, and happens in the same place, as those of *Indra*.

"These oceans of the world of *Brahman*, and the experiences of the Father, &c., as brought about by mere will, &c.,—are these of the Earth and Water, as found here? Are the oceans, tree, city and golden Hall like those of the Earth? Or, are these only ideal? If these were of the Earth and Water, being gross in form, then they could not be contained within the *A'kisu* of the heart; and it would contradict such statements in the *Purâna*, as that, 'in the world of *Brahman*, the body &c., are only mental,' as also the *Sruti*s, 'free from sorrow, free from cold &c., &c.' If it be urged that if these were taken as only mental, then that would go against such Puranic statements as that 'Oceans' Rivers, Lakes, Tanks, Wells, Sacrifices, the *Vedas*, the *Mantra* &c., all these take form, and approach *Brahman*;—we reply) there is no such contradiction; if these really took their known material forms, they could not possibly go there; therefore, it must be assumed that the ocean &c., proceeding to the world of *Brahman*, have some shape, other than the well-known material forms. And when the necessity of assumption is equal, it is much better to assume that the forms of the man, woman &c., are mental ones, because all the relations mentioned above are possible only with regard to the mental body. For in dreams too, it is only the mental images of men, women &c., that are seen. "But these would be false; and then these would be a contradiction of such *Sruti*s, as 'these are the true desires &c.'" Not so; because of the possibility of the truth of the mental idea; since it is only the mental images of men, women

&c., that are seen in a dream. 'But the scenes of a dream are only the residues of the tendencies left by the waking state; and there are not real images of men and women, in the dream.' In saying this, you say but little; even the cognitions of the waking state are only accomplished by means of mental impressions; since all objects of the waking state are made up of the Fire, Water and Food that are brought about by the thinking of Pure Being; and it has already been declared that worlds proceed from the Will, in the passage 'The Heaven and Earth willed &c.'; and in all the *Srutis*, of the Counter-Self, the origin is in the Will, as also Its dissolution, and continuance—just like the spokes in the axle. Therefore, between the external and mental objects, there is a mutual relation of cause and effect, like that of the seed and the sprout; though, as a matter of fact the external objects are mental, and the mental objects are external; yet no falsity ever attaches to them in the Self. 'But objects perceived in the dream become false for the awakened man.' True it is so; but the falsity is not by itself, but only in comparison with waking cognition; and conversely too, the waking cognition is false in comparison with dream-cognition. As a matter of fact, all specific forms have their origin in mistaken cognitions—all modification being a mere name based upon words, the only truth being the three colours.' But these too are false only in their character of specific forms; in their character of Pure Being, these too are true. Prior to the recognition of the True Self, everything is true by

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itself,—like things seen in dreams ; and thus there is no contradiction. Therefore the 'Ara,' 'Nya' &c., of the world of Brahman, and also the desires with regard to the Father &c., proceeding from the Will, are all to be taken as *only mental 'ideal'*). Being free from all impurities attaching to the experience of external objects, all these desires, proceeding from true Will, come to an end in absolute pleasure, and become true for the Lords (Gods). When there is recognition of the true Self of Being, all these revert to the pristine form of the True Self, like the notions of snake &c. in the rope; and as such, in the character of the Self, they are all equally true.

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Thus ends the Fifth Khanda of Adhyaya VIII.

## ADHYA'YA VIII.

### KHANDA VI.

अथ या एता हृष्यस्य नाडपस्तः पिहलस्याणिष्ठीश्वरन्ति  
हृष्यस्य नीलस्य पीतस्य लोहितस्वेयसी वा आदित्यः पिहल एव  
ज्ञाते एव नील एव पीत एव लोहितः ॥ १ ॥

Now the arteries that belong to the Heart consist of the brown substance, of the white, of the blue, of the yellow, and of the red ; as is the sun brown, white, blue, yellow and red. (1)

Com.—One who, equipped with continence and free from all unreal longing for external objects, meditates on the Brahman (i.e. the Lotus of the

Heart, as described above,—for him there is a going upwards by the artery in the head, with a view to explain which, the present 'Artery-Section' is now begun. Those arteries, to be hereafter explained, that belong to the Heart, in the form of a Lotus, which is a place for the meditation of Brahman.—the arteries, which, proceeding from the Heart, spread all over the body, just like the rays which proceeding from the sun, are filled with the essence of a substance of brown colour, appear to be themselves of a brown colour. In the same manner they are filled with substances, white, blue, yellow, and red. By the ray of the sun, called 'Bile', which is manufactured in the body by a process of cooking, and by a little admixture of Phlegm the solar Ray called 'Bile' becomes brown; the same becomes blue, through an excess of Wind, white through an excess of Phlegm, yellow when the quantity of Phlegm is equal, red when there is an excess of Blood. Or an explanation of the different colours may be looked for in works on medicine. But how do those colours come about? The Text explains that it is by contact with the Sun that the different colours of the solar rays, as encased within the arteries, are brought about. How? As this sun is brown in colour, as also white, blue, yellow and red.

तथा महापथ भातत उमो प्राणी गच्छन्तीमं चामु वैष्णवे-  
ता आदित्यस्य रस्य उमो लोको गच्छन्तीमं चामु चामुमादा-  
दित्यात्प्रतापन्ते ता भामु भादीषु सूता आभ्यो नाइभ्यः प्राप्य-  
न्ते तेभ्यजिज्ञादिष्ये सूताः ॥ २ ॥

Just as a long road goes to both villages, this as well as that,—so do the rays of the sun go to both worlds, this as well as the other. They proceed from the sun, and enter into these arteries ; they proceed from those arteries, and enter into the sun. (2)

*Com.*—It is explained by means of an example, how the arteries become related with the body ; just as in the world, a long wide-spreading road goes to both villages. 'this'—the village near at hand—as well as 'that'—the village at a distance. Just as this road enters into both villages, so do the rays of the sun enter into both worlds—'that,' the solar orb, as well as 'this,' i.e., the man.—entering into both these ; just as the great road does. How does this come about? They proceed from the solar orb, and enter into these arteries in the body, explained above as being brown &c.; and again they proceed from these arteries in a series and enter into the sun. The word '*Rasmi*' (Ray) is Masculine and Feminine ; hence they are mentioned as 'they' ('te'), though at first mentioned as Feminine ('*Sriptah*').

तदैक्षेत्रसुमः समस्तः संप्रसन्नः स्वप्नं न विजानात्यामु तदा  
नार्थाय् सुमो भवति तं न कर्त्तव्यं पाप्मा स्पृशनि तेजसा हि तदा  
संप्रभो भवति ॥ 3 ॥

And when a man is sound asleep, at perfect rest, so that he knows no dreams, then he has entered into these arteries. Him no evil touches ; for, he is endowed with light. (3)

*Com.*—Such being the case, at a time when the *jīva* is asleep ; sleep being of two kinds, the epithet

'sound' is added ; which signifies that he lies, the functioning of all his organs having ceased ; and thence from the absence of the impurities due to contact with the external objects, 'he is at perfect rest ;' and hence, does not know any dreams—i.e., has no dream-cognition of external objects. At the time when he is so fast asleep, he has entered into these arteries full of solar light ; that is to say, has entered into the *A'kāsa* of the heart, by way of these arteries. Because apart from reaching at Pure Being, there is no cessation of dream-cognition ; therefore, from this fact, it follows that the Locative in '*Nādīshu*' is changed into the Instrumental. Him, as having reached Pure Being, no evil, in the shape of virtue and vice, touches ; because, at that time, the Self rests within its own nature. It is only one who is in contact with the body and the sense-organs, that is affected by pleasure and pain, brought about by evil ; while no evil is ever able to touch him, who has reached Pure Being, and is resting within his own nature ; because, such a person is not amenable to evil ; as it is one thing which is amenable to another ; while there is no 'another' for one who has reached Pure Being. The fall of the Self from its own nature constitutes its coming to the waking state, which consists of an awakening of the seed of Ignorance, Desire and Action, with regard to external objects, brought about by *Avy*, not being burnt by the fire of *Brahman*-knowledge as we have explained in the 6th *Adhyāya*, which is to be recalled here. When he is sound asleep, he is filled through and through

with the solar light, which has entered into arteries ; hence, at that time, his organs cease to function by way of the eye &c., towards the enjoyment of external objects. Therefore, on account of the cessation of his organs, he rests in his own Self, and sees no dreams, as described above.

अथ यक्षेतद्बलिमाने नीतो भवति तमभित आसीना आहुजानासि वा याज्ञाति मापिति स पाषदस्माच्छ्रीगृहादनुत्काम्ति भवति यावज्ञानाति । ५ ।

And when he is weakened, then those sitting around him say : ' Do you know me ? Do you know me ? ' As long as he has not departed from this body, he knows them. (4)

Com.—Much being the case, when a man is weakened by illness or by old age—i.e., when a certain person, *Dervulatta*, is at the point of death —those relatives who surround him ask—' Do you know me, your son or your father &c.' And as long as the dying man has not departed from this body, he recognises his son &c.

अथ पैषदस्माच्छ्रीगृहादनुत्काम्त्यर्थीव एतमभिर्भूयकिम्ले स अभिनिति वा वृप्ता योग्यते स यावतिहृष्णमनमत्तावदादिस्यं गच्छत्वा-  
स्ति यद्य लोकदायं विश्वां प्राप्तम् निरोधेऽपि विश्वाम् । ५ ।

When he thus departs from this body, then by these very rays, he proceeds upwards ; or goes up meditating on ' Om'. And while his mind is falling, he goes to the sun ; for, that is the door of the world ; the knowing ones pass through, while the ignorant ones are shut out. (5)

*Com.*—When he thus—an adverb—departs from this world, then, by these very rays described above, he proceeds upwards—just as the ignorant person does towards the worlds earned by his deeds. The knowing person, equipped with the aforesaid means, while meditating upon the Self by means of 'Om', goes up, as before,—the knowing one going up, while the other goes downward. And the knowing person, when going to depart, while his mind is failing—i.e., during the time that his mind would fall away—goes to the sun; that is to say, he goes away quickly. Wherefore does he go to the sun? Because that is the well-known door of the world of *Brahman*—and it is by the door of the sun that the knowing one proceeds to the world of *Brahman*. Hence, for the knowing one, there is a passing over, by this door; while for the ignorant ones there is a shutting out from the door of the sun. That is to say, ignorant persons are shut up within the body by the solar light, and do not proceed upwards by the artery in the head; because of the verse '*Vishvananyā &c.*, &c.'

तदेष भोकः । शतं चेका च दृश्यस्य नाइथस्तासां मूर्धन-  
मभिनिःसृतका । तयाऽर्थमायनमृतत्वमेति विवृद्धन्या उत्कमणे  
मवन्सुत्कमणे भवन्ति ॥ ६ ॥

Hence is this Verse: 'There are a hundred and one arteries of the heart; one of them penetrates the head; moving by way of that, one reaches the Immortal, the others serving for departing in various directions.' (6)

*Com.*—To the same effect, there is a verse: 'A hundred and one important arteries there are, in connection with the heart—the lump of flesh known as such; these are the more important of the arteries, whose number is endless. Of these, one enters the head; and by way of this, one proceeds upwards to Immortality; the other arteries, spreading, upwards and on all sides, serve for departing in various directions,—these leading to metempsychosis, and not to Immortality.' The repetition is meant to point out the end of the section.

Thus ends the Sixth *Khanda* of *Adhyaya VIII.*

## ADHYAYA VIII.

### KHANDA VII.

य आत्माऽपहतपाप्मा विजागे विष्णुर्विद्यांको विजितसोऽपि-  
पासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्यः स विज्ञासितम्  
स सर्वांश्च लोकानामोति मर्वांश्च कामान्यस्तमात्मानमनुविद्य  
विजानार्तीति ह प्रजापनिरुदाच ॥ १ ॥

'The Self which is free from evil, undecaying, undying, free from sorrow, free from hunger and without thirst, with true desires, true volition,—that is, what is to be sought after, which one must wish to understand; one who has sought after this Self, and understands It, obtains all worlds and all desires';—so said *Prajāpati*. (1)

Com.—It has been declared above that 'this Serene and Happy Being, having risen above this body, reaching the highest light, gets at its own true nature,—that is the Self ; so said he ; this is the Immortal, the Fearless Brahman'; now, what is this Serene Being, and how is it to be comprehended,—the Serene Being that rising from this body gets at the highest light, and reaches its own true nature ? And of what sort is the Self which He reaches as His own nature ? The Serene Being has other forms connected with the body—how does His own true form come to be something different from these ? These points have to be explained : hence, the following section is taken up. The introduction of the story is meant to show the method in which the instruction of the science is to be given, and also to eulogise the science ; just as with a view to praise the water, they say 'this water is drunk by the king.' 'The Self which is free from evil &c. &c.,'—for the meditation whereof the Lotus of the Heart has been described, wherein are contained all true desires, covered by untruth, the meditation whereof is accompanied by continence as the chief means, and for a full comprehension of the result of whose meditation, the text has described the proceeding up, by way of the artery in the head,—this is the Self that is to be sought after, to be known by the instructions of Teachers, and it is this which one ought to try to understand particularly well,—i.e. this should be fully realised in, and identified with one's own consciousness. It is explained what follows from this seeking and wishing to understand : He obtains

all words and all desires,—one who seeks after the aforesaid Self in the said manner, and realises It in his own consciousness, to such a one belongs the result of obtaining all words and becoming everything ; so said Prajdpati : ' should be sought after and should be understood' is a ' Restrictive' Injunction and not an ' Originative' Injunction,—the meaning being ' it is to be sought after and understood in this manner' ; because, the *seeking* and the *understanding* have a visible purpose ; this visibility of purpose will be shown repeatedly, later on : " I do not see herein an object of enjoyment" &c., when the Self, which is mistaken to be another form, through the qualities of the body &c., comes to be understood in its own true form,—there follows a distinct visible result, in the shape of the suppression of mistaken notions ; and as such, the Injunction is *restrictive*, and not *originative*, like those of the *Agnihotra* &c.

तदोभये देवासुग्र अनुबुधिरे ते होचुहन्त तमात्मानपनिव-  
स्थाप्तो यमात्मानपनिवय मर्वाः क्ष लोकानाप्रोति मर्वाः क्ष का-  
पानिरीन्द्रो हैव देवानामभिप्रवाज विरोचनोऽसुराणां तौ हासं-  
विदानावेव समिन्पाणी प्रजापतिसकात्माज्ञम् ॥ २ ॥

Both the *Dévas* and the *Asuras* heard this ; they said : ' Well, we shall search for that Self, by searching which all worlds and all desires are obtained.' *Indra* from among the *Dévas*, and *Virochana*, from among the *Asuras*, went; and both, without communicating with each other, approached *Prajdpati*, with fuel in their hands. (2)

*Com.*—The purpose of the story has already been explained. Both the *Dévas* and *Asuras* heard

what *Prajāpati* had said,—all that reaching their ears by tradition. And having understood what *Prajāpati* had said, they said to one another, the *Dēvas* saying to the *Dēvas*, and the *Asuras* to the *Asuras*; 'if you all agree, we shall search for the Self described by *Prajāpati*, by searching which, one obtains all worlds and all desires.' Having said this, *Indra*, the king himself, from among the *Dēvas*, leaving all the paraphernalia of the kingly state with the other gods, by himself alone, went to *Prajāpati*,—as did also *Virochana*, from among the *Asuras*. It is now shown how Teachers are to be approached by disciples, with humility, knowledge being even more important than the kingdom of all the worlds. Even such two persons, as the very kings of the *Dēvas* and *Asuras*, accustomed to the highest comforts, went over to their Teacher, *Prajāpati*. These two, without communicating with one another, thus showing their jealousy for each other, holding fuel in their hands, approached *Prajāpati*.

तौ ह द्वात्रिः उतं वर्णाणि ब्रह्मचर्यमूलनुस्नौ ह प्रजापतिरुच्च  
किमिच्छन्ताववास्तमिति तौ होत्युर्वे आत्माऽपहतपाप्मा विजरो  
विमृद्धयुर्विश्वाको विजित्वमोऽपितामः मत्यकामः स्वयसंकल्पः सो-  
उन्वेषण्यः स विजित्वामित्यः स सर्वाः अ लोकानामोति सर्वाः अ  
कामान् यस्तमात्मानमनुर्भव्य वजानार्ताति भगवतो वचो वेदपन्ते  
त्वमिच्छन्ताववास्तमिति । ? ॥

They dwelt there, as religious students, for thirty-two years. Then *Prajāpati* said to them: 'With what end a view, have you dwelt here?' They said: 'A saying of yours they repeat—viz.,

**THE CHHĀNDOGYA UPANISAD**

the Self which is free from evil, undecaying and undying, free from sorrow, free from hunger, and without thirst, with true desires and true volitions, that Self is to be sought after, to be understood,— and one who having searched this Self knows It, obtains all worlds and all desires; and it is with the purpose of knowing this that we have dwelt here ?

(3)

*Com.*—Having gone there, they dwelt there for thirty-two years, as religious students, duly attending upon their Teacher. Knowing their motives, *Prajāpati* said to them, ‘with what purpose have you both dwelt here ?’ Thus asked, they replied: “The learned people repeat a saying of yours,— that ‘This Self which is free &c., &c.,— ; and it is with a view to learn this Self, that we have dwelt here.” Though before coming to *Prajāpati*, they were inspired with jealousy against each other, yet, on account of the extreme gravity of their common purpose of learning the science, both of them renounced all impurities of attachment, aversion, delusion and jealousy, and as such came to *Prajāpati*, as religious students. This serves to show the extreme importance of the philosophy of the Self.

तौ ह प्रजापतिस्वात्र य एषोऽस्मिन् पुनरो दृश्यते एष आत्मै-  
सि होवाचेतद्भूतमभयमेतद्भूतं न्ययं योऽयं भगवाऽप्यु परिगच्छा-  
यते यथायमादर्शं करम् एष इत्येष : एतेषु मर्यादन्तेषु परिगच्छा-  
यत इति होवाच । ५ ।

‘*Prajāpati* said to them : The Person that is seen in the eye, that is the Self that I spoke of ; this is the Immortal, the Fearless, *Brahman*. ‘Sir,

He that is perceived in the water, and He that is perceived in the mirror,—which of these is That?' He said 'It is He that is perceived within all these.' (4)

Com.—*Prajāpati* said to these two devotees, free from sins and capable: 'The person'—the Seer—that is seen in the eye'—, on closing the eyes, by *Yogis* whose impurities have been destroyed—, 'is the Self I spoke of,'—as endowed with freedom from evil &c., from a knowledge of which follows the attainment of all worlds, and desires; this is the Immortal, called the 'Highest,' hence the Fearless, hence *Brahman*—the most ancient. Thus having heard the assertion of *Prajāpati* about 'the person that is seen in the eye,' *Indra* and *Virochana* understood the person to be of the form of a shadow; and having understood it thus, to make sure of it, they asked *Prajāpati*: 'Well sir, the person that is perceived in the water, and the reflection of one's Self that is perceived in the mirror, and other objects, like the polished sword &c.,—which of these is the one spoken of, by you; or is it the same in all these?' Thus asked, *Prajāpati* said: 'It is the same person, seen in the eye, which is perceived within all these.' How is it right for *Prajāpati* to permit such false conceptions in the minds of his disciples,—he being a faultless teacher? True: but *Prajāpati* did not permit the misconception. How? Well it is a well-known fact that both *Indra* and *Virochana* assume themselves to be eminently learned, great and intelligent; hence, if they were distinctly told by *Prajāpati*—"you are fools, understanding things

"wrongly"—, they would be pained at heart ; and on account of this falling off of their minds, they would lose all energy, and could not question and understand things any further ; hence, Prajāpati thinks of protecting his disciples from this predicament, the idea in His mind being, ' they may think now as they choose, I will remove this misconception by the illustration of the cup of water.' But, in any case, it was not right for him to tell a lie, that ' It is he &c.' It was not a lie that was told. How ? The person in the eye spoken of by Himself is more proximate to the mind, than the shadowy persons thought of by the disciples ;—as says the *Sruti*. ' The inner most of all ; ' and it was this with regard to which he said : it is this &c., ' Hence, no lie was told by Prajāpati; in fact for the removal of their misconception, he adds the following.

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Thus ends the Seventh *Khanda* of *Athyāya* VIII.

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## ADHYA'YA VIII.

### KHANDA VIII.

उदशगव आत्मानमवेश्य यदात्मनो न विजानीथस्तन्मे प्रबृत्त-  
मिति तौ होदशगवेऽवेक्षांचकाते तौ ह प्रजापतिरुचाच किं पश्यथ  
इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आलो-  
मध्य आ नखेभ्यः प्रतिस्फुरमिति ॥ १ ॥

'Look at yourselves in a cup of water; and then what you do not understand of the Self, come and ask me'. They looked at themselves in the cup of water. *Prayāpati* asked them: 'what do you see?' They replied: 'Sir, we see ourselves as we are, even to the hairs and nails, a very picture'. (1)

Com.—'Cup of water'—i.e., a cup full of water. 'Look upon yourselves there, and thus looking upon yourselves, what you don't understand, come and ask me.' They looked at themselves in the cup of water. Then *Prayāpati* said to them 'what do you see? They had been told to ask him what they did not understand, on looking at themselves in the cup of water; and yet before they asked him what they did not understand, *Prajāpati* asked them what they saw in the cup of water, what is the meaning of this? The meaning is simply this. They did not think that anything was unknown to them, as they were sure of the Self being only the shadow; as it will be said:

'they went away' with pacified minds ; and no peace of mind is possible until the object sought after is fully understood ; hence, they did not tell him that they did not know it. And since disciples labouring under misconceptions are not to be disregarded, therefore, *Prajāpati* himself asks them—'what do you see ?' and for the removal of the misconception he will also add 'having adorned yourselves well &c.' They replied : 'we see ourselves, as we are, even to the hairs and nails, a very picture'—i.e., we see ourselves with the same body as we have 'and thus it is a very picture of ourselves that we see'.

तौ ह प्रजापतिस्वाच्च सात्यलंकृतौ मुवमनौ परिकृतौ भूत्वा-  
दशगवेऽवेक्षयामिति तौ ह सात्यलंकृतौ मुवमनौ परिकृतौ भू-  
त्वोदगगवेऽवेक्षानकाते तौ ह प्रजापतिस्वाच्च कि पश्यथ इति

॥ २ ॥

*Prajāpati* said to them : 'Having adorned yourselves well, put on your best clothes, and having cleaned yourselves, look at yourselves in the cup of water'. They adorned themselves well, put on their best clothes, cleaned themselves, and then looked into the cup of water. *Prajāpati* said to them : 'what do you see?' (2)

*Com.*—Again *Prajāpati* said to them with a view to remove their misconception of the Self as being the shadow : 'Having adorned yourselves well, and put on your best clothes, as in your house',—i.e., having dressed yourselves in the costliest apparel,—, and 'cleaned yourselves'—i.e., having shaved your hairs and pared your nails,—

look into the cup of water, again. And in this case he did not instruct them to tell him what they did not understand. 'But, how could their misconception of the Self as the shadow be removed by looking into the cup of water, after having adorned themselves &c., &c.' The argument in *Prajāpati's* mind is this: 'The ornaments and the dresses, that are yet to come, are reflected in the cup of water only when they are in contact with the body; so it follows that it was the *body* that produced the shadow in the first case. And again the nails and the hairs, which the disciples look upon as permanent, produced the shadow only, so long as they had not been removed from the body; and as soon as these were removed, the shadow of the hairs and nails is not seen. Therefore, it is established that, like the hairs and nails, the *body* too is liable to appearance and disappearance (or production and destruction): and hence also the shadow that is seen in the cup of water, as also the body which is the source of the reflection, are not the Self; because, they are reflected in the cup of water, like the ornaments and dresses &c. Not only this, but also that whatever is held to be of the Self, *i.e.*, pleasure, pain, attachment, aversion, delusion &c., all this is only temporary like the hairs and nails; as, such cannot be the Self. Thus then, the example of 'the ornaments &c.', having been brought forward by *Prajāpati*, with a view to remove all misconceptions, with regard to the Self,—even though they did look into the cup of water, after having done as they were told to do, their misconception was not

removed; hence, it follows, that it was through some fault inherent in themselves that *Indra* and *Virochana* had their discriminative knowledge interrupted. And seeing them still convinced of their former view, he asked them again: 'What do you see?'

तौ होच्चनुर्यथेदमावां भगवः साञ्चलंकृतौ मुवसनौ परिष्कृतौ  
स्य एवमेवेमौ भगवः साञ्चलंकृतौ मुवसनौ परिष्कृतावित्येष आ-  
त्मेति होवाचेतदभूतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयो प्रवबज्जुः

॥ ३ ॥

They replied: 'just as we are ourselves, well-adorned, well-dressed and cleaned, so, are these also well-adorned, well-dressed and cleaned.' He said: 'That is the Self, the Immortal, the Fearless, that is *Brahman*.' They both went away with their hearts satisfied. (3)

*Com.*--They understood as before: 'just as we ourselves are, well-adorned &c., so too are these shadows'—such was the misconception under which they laboured. Because, their misconception with regard to the Self was not removed, even after the Self was defined as 'That which is free from evil, &c.,' and then too wishing to know further particulars with regard to It, the Self was directly shown them as being the 'person that is seen in the Eye,' and lastly in order to remove all misconception with regard to it, the examples of the 'cup of water' and the ornaments, &c., were brought forward; therefore, from this, it follows that their capacity for realising discriminative knowledge was hindered by some innate fault of

their own. Having concluded this, *Prajdpati*, thinking in his mind of the Self as he wished them to understand, said 'That is the Self, the Immortal, the Fearless, that is *Brahman*'—as before; which is not said with reference to the Self as understood by *Indra* and *Virochana*. *Prajdpati* thought: 'These persons have their minds only purified by listening to the definition of the Self, to the declaration with regard to the person in the Eye, and to the argument based upon the reflection in the cup of water; and the hindrance to their understanding will be gradually removed, as they ponder over my assertions; when a due discrimination with regard to the Self will follow of itself'; having thought thus, and considering that the imposing on them of a further term of the life of religious studentship, will give them much pain, he did not take any notice of them, even as they were going away. And those too, *Indra* and *Virochana*, with satisfied hearts -i.e., happy with the idea of their ends having been fulfilled, went away. 'Sānta' does not mean *peaceful*; because, if they had attained peace, their misconception would have disappeared.

तौ हान्तीक्षय प्रजापतिस्वाचानुपलभ्याऽस्मानमननुविद्य ब्रज-  
तो यतर एतदूपनिषदो भविष्यन्ति देवा वाऽमुग वा ते पगभवि-  
ष्यतीति स ह शान्तहृदय एव विग्रेचनोऽमुगाञ्चागाम तेभ्यो हेता-  
मुपनिषदं प्रोवाचाऽस्मेवेह महत्य आत्मा परिचर्य आत्मानमेवेह  
महत्यात्मानं परिचरस्तुभौ लोकाववाप्नोतीम चासु चेति ॥ ४ ॥

And *Prajdpati*, looking after them, said: 'without having perceived and without having known the Self, they both go away; and whoever of the

two, the *Dévas* and the *Asuras* will hold to this doctrine will be destroyed.' Now Virochana, with a satisfied heart, went to the *Asuras*, and preached this doctrine to them : 'The Self alone is to be worshipped; the Self alone is to be attended upon ; and it is only by worshipping the Self, and by attending upon the Self that one gains both worlds, this as well as the next.' (4)

*Com.*--When the two kings, *Indra* and *Virochana* had gone away, *Prajápati* thought that, being addicted to various enjoyments, they would forget his instructions, and hence with a view to remove the troubles to come, by means, as it were, of a direct assertion, he looked upon them as they were going away at a distance, and said, thinking that, like the definition of the Self as 'free from evil, &c.,' this warning of his would also reach their ears : without having perceived and understood the Self, as defined above, and labouring under a misconception, both those, *Indra* and *Virochana* are going away. Hence, whoever, among these *Dévas* or *Asuras*, would hold to the doctrine as understood by these two kings, they would surely be destroyed, —i.e., be flung away from the path of progress. Of these two, as they were proceeding towards home, the king of the *Asuras*, *Virochana*, fully satisfied at heart, went to the *Asuras* ; and having gone there, he preached the doctrine of the body being the Self. That is to say, he told them that the Father *Prajápati*, had declared the body alone to be the Self. Therefore the Self—i.e., the body—alone is to be worshipped, the body alone to be attended upon ; and it is by worshipping and attending upon

the body that one obtains both this world and the next,—the 'two worlds' including all worlds and all desires; such is the sense of Virochana's preaching.

तस्मादप्यथेहाददानमप्रदापानमयजमानमाहुरासुरो व्रतेत्यसुराणां  
द्योपोपनिषत्प्रेतस्य शरीरं भिक्षाया वसनेनाञ्कोरणेति सः स्कुर्वन्त्ये-  
तेन हासुं लोकं जेष्यन्तो मम्यन्ते ॥५॥

Therefore, even now, of one who does not give, who has no faith and who does not perform sacrifices, they say 'Oh ! he is of the *Asura*' for such is the doctrine of the *Asuras*. They deck the body of the dead, with 'food,' dresses and ornaments ; and by this, they think they will gain the next world(5)

*Com.*—Therefore, even now, follow the same line of thought : as, in this world, of one who does not give charities, who has no faith in the performing of good actions, and who does not perform sacrifices, the learned people say 'He is of the *Asuras*,' i.e., he has the nature of an *Asura*, adding 'Oh' as evincing regret. For want of faith &c constitute the doctrine of the *Asuras*. And being impressed with this doctrine, they deck the body of the dead—i.e., the corpse—with 'food'—i.e., with perfumes, garlands and articles of food.—'dresses'—i.e., covering it with pieces of cloth &c,—and 'ornaments'—i.e., with flags &c ; and by this decking of the corpse they think they will gain the next world.

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Thus ends the Eighth *Khanda* of *Adi yāya* VIII.

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## ADHYA'YA VIII.

## KAHADA IX.

अथ हेन्द्रोऽप्राप्य देवानेतद्ग्रयं ददर्श यथैव स्वत्ययमस्मिन्नभु-  
ति साध्यलक्ष्मृते साध्यलक्ष्मृतो भवति मुवसने मुवसनः परिकृते  
प्ररिकृता प्रवेवायमस्मिन्नन्वेदन्वयो भवति स्वामे स्वामः परिकृष्णे  
परिकृष्णाऽऽस्य शरीरस्य नाशमन्वेष नश्यति ॥ १ ॥

But *Indra*, without having got to the *Dévas*, saw this difficulty : 'as when the body is adorned, It is adorned; when the body is well dressed, It is well dressed; and when the body is clean, It is clean; in the same manner, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when the body perishes, It would also perish.'

Com.—But *Indra*, without having reached the *Dévas*, being endowed with the divine qualities of charity &c., cogitated over the instruction of the Teacher, and while going along, saw this difficulty, with regard to the theory of the Self he had arrived at. *Indra* came to understand a portion of the argument with regard to which *Prajāpati* had brought forth the example of the 'cup of water'; because, he came to see a difficulty in the view of the Self being the shadow. How? Just as when this body is adorned, this shadow-Self is also adorned; when the body is dressed, this is also dressed, when

the body is cleaned, this is also clean—i.e., by the shaving of the hair &c., the reflection also appears clean; in the same manner, the nails and hairs &c., also being only parts of the body, when the body becomes blind, by the removal of the eyes, the reflection is also blind, and when this is one-eyed, that is also one-eyed—by the removal of one eye. Or 'Srâma' may be explained as 'one whose eyes or the nose, are always flowing'. When that is 'crippled'—i.e., with hands and feet destroyed—then the shadow-Self also becomes crippled; and so also, when the body perishes, that is also destroyed.

नाहमत्र भोग्यं पश्यामि ति म समित्पाणिः पुरुषेयाय तत् ह  
पञ्चापि मित्याच मयवन्यच्छान्तहृदयः प्राब्राजीः सार्वं विगच्चनेन  
किमिष्ठल्लुपुनागाम इति म होवाच यथेव वल्लयं भावोऽस्मि-  
ज्ञाति भाग्यन्तकृते भवति मुवमने मुवमनः परिकृ-  
ते परिकृते एवमेवायमस्मिन्नन्वेद्यो भवति स्नामः परिकृणे-  
ते परिकृणे परिकृणे तार्गस्य नात्मन्वेष नद्यनि नाहमत्र भोग्यं पश्य-

*Da... २ ॥*  
*'Datta'*

declared 'be good in this'; then with fuel in his 'Da', as hearback. Prajapati said to him: 'well, *मीति* is too apart away, with Virochana, satisfied

'I see no— or what purpose have you come  
hand, he came'— 'Sir, as when the body is  
Indra, as you worned; when the body is dress-  
in your heart,—to; when the body is cleaned,  
back' He replied also, when the body is blind,  
adorned, this is when the body is one-eyed, It  
is dressed; when the body is crippled, I  
It is cleaned;—so, when this body perishes, I  
It would be blind; who

would also perish. Therefore, I see no good in this.' (3)

Com.—Therefore, I see no good in the philosophy of the Self as the shadow. Having ascertained this discrepancy in the said philosophy, *Indra*, with fuel in hand, came to *Prajāpati* to live as a religious student. *Prajāpati* said to him: well *Indra*, you went away, with *Virochana*, satisfied in your heart: for what purpose have you come again? Though he knew the reason of *Indra*'s return, yet he asked him, just to make clear *Indra*'s real motive; Just as 'let me know what you know already as said by *Sanatkumāra* o *Narada*?' 'Just as d.c.'—as before, to all of which *Prajāpati* accords his assent. 'Prajāpati has described to both of them only the Person in the Eye; then, how is it that *Indra* understood the Self to be the shadow, while *Virochana* took it to be the body?' In reply to this, some people reason thus: For the matter of that, *Indra* remembered the declarations of *Prajāpati* with regard to 'a cup of water,' and before he reached the *E* (1) <sup>ady</sup> understood the Self to be of the form <sup>reached the</sup> in accordance with the instructions <sup>the qualities the</sup> and then saw the difficulty in the <sup>function of</sup> *Virochana* understood the body <sup>of the shadow,</sup> according to the first declaration <sup>of the Teacher,</sup> did he see any difficulty in that theory; while in manner, the fact of *Indra* <sup>to be</sup> to be the Self, regarding the Self to be the <sup>of</sup> *Prajāpati*; nor respectively, must be explained. In the same he difference in degree <sup>and</sup> *Virochana* under-  
<sup>shadow and the body</sup> obstacles to true knowledge

two persons—the obstacles in the case of Virochana being much stronger than those in the case of *Indra*; whence *Indra* took *Prajāpati's* assertion as to 'that which is seen in the water,' literally, having a firm faith in the *Sṛuti*; while Virochana put an indirect interpretation of his own, and taking the shadow to be produced by the body, he understood the body to be the Self; the reasoning in Virochana's mind being that when two pieces of cloth—one blue and the other not blue—are reflected in the mirror, the one which is found to cast a blue shadow is considered more valuable, where the value is attached to the cloth casting the shadow, and not to the shadow; so too, in the present case, it is the reflected body, and not the reflection, which is meant to be the Self. Even though the words heard were the same, yet the interpretation of the words was in accordance with the excellences or defects of the minds of the listeners; just as in the case of '*Dīmyata*' (control), '*Datta*' (give), and '*Dayadhvam*' (have mercy)—as declared above to be signified by the single letter '*Da*', as heard by different persons. Auxilliary causes too appear in accordance with one's own mind.

एवमेवैष मध्यवशिति होवाचतं त्वेव ते भूयोऽनुग्रहाभ्यास्यामि  
वसापराणि द्वात्रिः शतं वर्षाणीति म हापराणि द्वात्रिः शतं वर्षा-  
प्युवास तस्मै होवाच ॥ ३ ॥

'So it is, O *Indra*,' said *Prajāpati*—'I shall explain It to you, further; dwell here for another thirty-two years.' He dwelt there for another thirty-two years; then *Prajāpati* said to him. (3)

Com.—So it is, *Indra*—i. e., you have understood rightly in thinking, that the shadow is not the Self. Then, *Prajdpati* said: 'That Self of which I have spoken to you, I will explain to you still further, than what I explained before. As, even though I explained It to you once, in a manner in which it would have been easily comprehensible to faultless people, yet you did not understand it; therefore it seems that your comprehending faculty is hindered by some weakness; consequently in order to remove that weakness, dwell here for another thirty-two years.' Then after he had dwelt for thirty-two years, and had his weakness removed, *Prajdpati* said to him.

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Thus ends the Ninth *Khanda* of *Adhyaya VIII.*

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### ADHYAYA VIII.

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### KHANDA X.

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य एते स्वप्ने महायमानश्चान्त्येष्य आत्मेनि इवाच्चितदमृतमभ्य-  
मेतद्दुर्लभेनि स ह शान्तहृदयः प्रवदाज म हासापैव देवानेतद्वृण्  
ददशं तत्परीदः इतीगमन्यं भवन्यनन्वः म भवति यदि साम-  
सज्जामो नैवयोऽस्य दोषेण दृश्यन्ते ॥ ? ॥

'He who moves about, attended upon, in dreams, that is the Self'; and he said 'this, the Immortal, the Fearless, this is *Brahman*.' He went away, satisfied in his heart; but before he reached the *Devas* he saw this difficulty: 'though this is

not blind when the body is blind; not one-eyed when the body is one-eyed; nor is it affected by the faults of the body.'

(1)

*Com.*—The 'Self free from evil,' which was described as the 'person in the eye,' is that which moves about in dreams, attended upon by women &c.,—i.e., one who experiences the various kinds of pleasures in dreams. 'That is the Self—said he' &c., &c., as before. Being told this, *Indra* went away satisfied in his heart; but before he reached the Gods, he saw a difficulty as before in this also. How? Though it is true that when the body is blind, the dream-Self is not blind; when the body is one-eyed, It is not one-eyed: nor is the dream-Self affected by the discrepancies of the body.

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो प्रन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेनेव भवन्यपि गोदितीव नाहमत्र भोग्यं पश्यामीति ॥ ३ ॥

से अभिनाशिः पुनरेयाय तरः ह प्रजापतिरुचाष मधवन्यच्छान्तहन्यः प्राद्वाजीः किमिच्छ्वपुनगगम इति स होवाच तदथपीद भगवः शरीगमन्बं भवन्यनन्धः स भवति यदि स्नामस्नामो त्वेषोऽस्य दोषेण दूष्यति ॥ ३ ॥

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो प्रन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेनेव भवन्यपि गोदितीव नाहमत्र भोग्यं पश्यामीत्येववेष्य मधवस्तिः होवाचतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि हातिरिशतं वर्षाणीति स हापराणि हातिरिशतं वर्षाण्युक्तास तस्मै होवाच ॥ ४ ॥

'Nor is it killed by the killing of the body ; nor one-eyed, when the body is one-eyed.—yet they kill it, as it were, and chase it, as it were ; it comes to be conscious of pain, as it were, and sheds tears ; I do not see any good in this.' (2)

'With fuel in his hand, he came back again ; and Prajapati said to him, 'Indra ! you went away, satisfied in your heart ; for what purpose do you come again ? ' He said : ' Though this is not blind when the body is blind; nor one-eyed when the body is one-eyed ; nor is it affected by the discrepancies of the body : (3)

Nor is it killed when the body is killed ; nor made one-eyed, when the body is one-eyed,—yet they kill it, as it were ; chase it, as it were ; and it becomes conscious of pain, as it were ; and sheds tears ; I do not see any good in this.' Prajapati said : ' So it is, Indra ! I shall explain this to you, further ; dwell here for another thirty-two-years.' He dwelt there for another thirty-two years ; then he said to him. (4)

Com.—It is not killed by the killing of the body, as the shadow-Self is ; nor is the dream-Self one-eyed, when the body is one eyed. That, which, in the beginning of the said *Atharva*, was simply declared, on authority not to become old by the old age of the body &c., is here introduced, with a view to have the same declarations proved by reasoning. This dream-Self is not affected by the discrepancies of the body, as the shadow-Self is ; but 'they kill it as it were.' 'Eva' means 'etc.', the meaning being 'some people kill it, as it were, not that they really kill it ; especially as the following verbs are

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Followed by 'ivā.' If it be urged that 'since it has been specified that it is not killed by the killing of the body, the meaning should be that it is really killed ;'—we deny this ; because, inasmuch as he has recourse to the authority of Prajāpati, he could not possibly impute a falsehood to him. How could Indra, taking his stand upon Prajāpati's authority, falsify the declaration of Prajāpati that 'It is the Immortal &c.' (by contradicting it and saying that it is really killed) ? "But with regard to the shadow-Self, though there was a similar declaration by Prajāpati of its immortality, yet Indra did say 'this perishes when the body perishes'; in the same manner, 'he could do the same thing in the recent instance also.' Not so. 'Why ?' Because, in the former case, Indra thinks that by 'the person in the eye,' Prajāpati does not mean the shadow-Self. Because, when he had asked about 'the Self seen from evil &c., if he had thought that Prajāpati really meant, the shadow-Self, how could he have one, with fuel in hand, for further explanations, to Prajāpati, taking his stand, as he does, on Prajāpati's authority ? But he did go to him. Therefore, it follows that he did not think that Prajāpati really meant the shadow-Self. As has been explained, 'It is the seer that is seen in the eye &c.' So also 'they chase it, as it were,' and 'It conscious of pain' as brought about by the birth of a son, &c., and 'It itself sheds tears.' As a matter of fact it is really conscious of pain; why should it be qualified by adding as it were ? His qualification is not unnecessary ; because, if it were really co-

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possibly be 'spoken of as 'the fearless'; and also because of another Sruti, where it is said 'it thinks, as it were'. If it be urged that in that case, there is contradiction of a fact of ordinary sense-perception;—we deny this; because, like the perception of the body as the Self, that perception may be mistaken. Well, let the question rest,—as to whether it is really conscious of pain, or only apparently so; whatever that may be,—'I do not see any good in this'—that is to say, even from the knowledge of the dream-Self, I do not find any good results following. 'So it is'—as you say; because, what is meant is that the Self is immortal and fearless. And because even though I have explained it twice, Indra does not comprehend the truth, therefore, as before, there is some obstacle in the way of his comprehension; having thought so, with a view to the removal of the obstacle, he directed him to stay there for another thirty-two years, as a religious student. And when he had lived there for that period and had his fault cleared away *Prayopati*, said to him.

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Thus ends the Tenth *Khanika* of *Adhyaya* VIII.

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## ADHYA'YA VIII.

### KHANDA XI.

तद्यतेत् सुमः सप्तस्तः संप्रसन्नः स्वप्नं न विजानात्येष आ-  
त्मेति होवाचेतद्गृह्णतमभयमेतद्ग्रहेति स ह शान्तद्वयः प्रवत्ताज  
स हाप्राप्येव देवानेतद्वयं ददर्श नाह गल्लयमेव उ संप्रस्यात्मानं  
जानात्ययमहमसमीति नो एवमानि भूतानि विनाशमेवापीतो भवति  
नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

' That which is full asleep, at perfect rest,  
seeing no dreams,—that is the Self '—he said—  
' that is the Immortal, the Fearless, that is Brah-  
man'. He went away, satisfied in his heart but  
before he reached the *Deras*, he saw this difficulty.  
' In truth ; he does not rightly know himself, as  
*this is I*, nor does he know these beings ; therefore,  
he has reached utter annihilation; and I see no  
good in this. (1)

Com.—A. before, having said ' This indeed  
&c.' the sentence ' that which is full asleep &c.'  
has been explained. The person that is seen in the  
eye, he that moves about in dreams duly attended  
upon,—this, when he is full asleep, and at perfect  
rest, seeing no dreams, that is the Self, the Immor-  
tal, the Fearless that is Brahman, meant by  
Himself. But *Inas* saw a difficulty in this also.  
And it was this : In truth, the Self lying in deep  
sleep, does not rightly know himself, as *this is I*,

nor does he know the beings,—as he does during dreams and during the waking state ; therefore, he has reached utter annihilation,—to be taken as before. That is to say, during deep sleep, the Self is utterly annihilated, as it were.

स समित्पाणि॒ पुनरेयाय तः॑ ह प्रजाप्रतिरूपाच॒ मधवन्यच्छा॒  
न्त्वदयः॑ प्राबाजी॑ किमिच्छ्वपुनरागम॑ इति॒ स होवाच॒ नाह॑ ख-  
स्वयं॑ भगव॑ एव॑ संप्रत्यात्माने॑ नानात्प्रयमहमस्मीति॑ नो॑ एवेमानि॑  
भूतानि॑ विनाशमेतापीतो॑ भवति॑ नाहमत्वं॑ भोग्यं॑ पश्यामीति॑ ॥२॥

With fuel in his hand, he came back again. *Prajāpati* said to him, 'Indra ! you went away, satisfied in your heart; for what purpose are you come again ?' He replied, ' Sir, he does not rightly know himself as *this I am*, nor does he know the beings ; he has reached utter annihilation ; and I see no good in this'. (2)

*Com.*—It is only when there is cognition that we infer the existence of the cogniser, and not when there is no cognition ; in the case of a man in deep sleep, we find no such cognition, therefore the cogniser must be taken as annihilated. But he does not accept the annihilation of the Self, wishing to preserve the authority of the assertion 'this is the Immortal &c., &c.'

एवमेवप॑ मत्यन्तिति॑ होवाचेतं॑ त्वेव॑ ते॑ भूयोऽनुव्याख्यास्यामि॑  
नो॑ एवास्थितस्माद्माप्नगणि॑ पश्च॑ वर्णाणी॑ स हापराणि॑ पश्च॑ व-  
र्धाण्युवास॑ तान्येकाग्रतः॑ संपेत्येतत्यद्वृत्कशतः॑ ह॑ वै॑ वर्णणि॑  
मवदान्यग्रापीतो॑ ब्रह्मचर्ममुवास॑ तस्मै॑ होवाच॑ ॥३॥

'So it is indeed, O, Indra ! said *Prajāpati* 'this I shall explain to you, further ; and nothing other

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than that ; dwell here for another five years'. He dwelt there for another five years. Thus they came to a hundred and one years, and it is with regard to this that they say 'For a hundred and one years did Indra dwell as a religious student, with Prajāpati.' He said to him. (3)

Com.—Having said as before, *Prajāpati* says : 'what I have already explained to you by means of three synonyms, that Self—and nothing other than That—shall I explain to you again. The weakness left in your nature is but slight now ; so, in order to remove this, dwell here for another five years.' Being thus advised, he did so. And *Prajāpati* explained to *Indra*, whose faults had been washed off the true nature of the Self, free from all contact with the discrepancies of the three residences (the eye &c.,) and characterised by freedom from evil &c. These years reached the number of a hundred and one ; and it is with regard to this, that in the ordinary world, learned men, say 'For a hundred and one years did *Indra* live as a religious student, with *Prajāpati*' ; and it is this number of years that with *own* by instalments of thirty-two &c., has been settled. *Śruti* mentions this common saying, and hence the story itself. And by this, the Text apart from the knowledge of Self,—by expressing it eulogises the *han* the position of *Indra*, obtained as even higher, than the position of *Indra*, obtained as it was, by *Indra*, only after he toiled and toiled for it, for a hundred and one years, which shows that beyond this knowledge, there is no other end of *Mā*.

Thus ends the Eleventh *Khanda* of *Adhyāya* VIII.

## ADHYA'YA VIII.

### KHANDA XII.

मघवन्मत्यं वा इदं शरीरमातं मृत्युना तदस्यामृतस्याशारी-  
स्याऽऽत्मनोऽधिष्ठानमातो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरी-  
रस्य सतः प्रियाप्रियोऽपहतिगस्त्यशरीरं वाव सन्तं न प्रियाप्रिये  
स्पृशतः ॥ १ ॥

'Indra ! mortal is the body, held by Death. It is the abode of that Immortal incorporeal Self. The corporeal one is held by pleasure and pain. For the corporeal Being, there is no freedom from pleasure and pain. But the Being without the body is not touched by pleasure and pain.' (1)

Com.—'This body is mortal'—i.e., capable of Death. You think that the Self, that I have described as located in the eye, and as being of the nature of serene bliss, is beyond destruction. Just listen to the reason for this : This body, that you see, is mortal—perishable. It is always held by Death. If it were said that it die only at certain times, then the fear of Death could not be so great, as it is when it is said that the body is always held by Death,—which particular way of saying serves to remove all attachment to the body. Hence, it is said 'It is held by death.' Being free from all attachment to the body, the ego returns to its own pristine purity. The 'body' spoken of here

is meant to be taken together with the organs of sense, the mind, &c., &c.; and this body belongs to the Immortal serene Being, which is comprehended as located in three places, and which itself is free from death and other such like properties as pertain to the body, the mind and the sense-organs. Though the mere mention of 'Immortal' implies the *absence of body*, yet the separate mention of 'incorporeal' is meant to show 'that It is not partite and corporeal' like Air. The body is the substratum of the experiences of the Self; or, it may be said to be the substratum of the Self itself, the Thinker, in the order of—Fire, Water, Food &c. And since the body occupied by the Self is always held by Death, and affected by pleasure and pain, as being brought about by means of virtue and vice,—therefore the corporeal Self, occupying it, comes to be affected by these. The fact of the Self being corporeal consists in its mistaken identification of itself with the body; hence 'the corporeal Self is held by pleasure and pain.' It is a well-known fact that for the Being that is corporeal, there is no freedom from—or removal of—the series of pleasures and pains, as brought about by connection with, or separation from, the external objects of sense,—the Self, all the time, thinking of such connection and separation to belong to itself. When however the Being is free from the body—*i.e.*, when its false notion of identity with the body is set aside by a proper recognition of its own true incorporeal character,—pleasure and pain do not touch It. The root 'to touch' is to be taken with each member of the

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compound. 'Pleasure does not touch' and ' Pain does not touch' being the two sentences contained in the one; just as in the passage 'one should not converse with the *mlechchha*, impure and unrighteous people.' Pleasure and pain are the effects of virtue and vice; freedom from the body is the real nature of the Self; and as such, there being no possibility of virtue and vice, very much less is the chance for any effects of these; hence, 'Pleasure and pain do not touch it.' ' If even pleasure do not touch the incorporeal Self, then it comes to what *Indra* had said—that 'in that case, it reaches utter annihilation. This does not affect the case; because, what is denied here is the existence of such Pleasure and Pain as are brought about by virtue and vice—'Pleasure and Pain do not touch the incorporeal Self.' Because the word 'touch' is always found to be used in connection with such things as are liable to appear and disappear; e. g., cold touch, the warm touch &c.; while the warmth and brightness which are inherent in the Fire (and as such not appearing and disappearing), are not referred to by 'touch.' Similarly, the Pleasure, in the shape of Bliss, which naturally belongs to the Self,—like the warmth and brightness of the Sun—is not what is denied here (by the denial of touch); because, of such *Sutis* as 'Brahman is Consciousness, Bliss.' 'Bliss is *Brahman*' and so forth; and in this work too, it has been said 'the highest is Bliss.' The highest and pleasure being one and the same,—there being no difference between the two, inasmuch as both are equally unognit-

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able or cognisable only in their natural forms,—this cannot be what is desired by *Indra*; because, he has already said that, 'then It does not know itself, as *this is I*, nor does It know these beings; ' it has reached utter annihilation, and I see no good in this'; which shows that, that which *Indra* wishes to know 'is that which knows itself and also the living beings, which is conscious of no pain, and which obtains all worlds and all desires by means of knowledge.' It is true that such is what is desired by *Indra*, who thinks that 'these beings are separate from myself, all worlds and desires are other than myself, I being the master of all these'; but this is not what will do him any good; what is good for *Indra* is to be explained by *Prajāpati*. What *Prajāpati* means to explain is that what is good for *Indra* is the realisation of the Self, as being incorporeal, like the *A'kīsa*, and which is the Self of all worlds and all desires, and not as something other than his own Self, like the obtaining of the kingdom by the king. Such being the case, when the Self is one, what could know what as '*this is I*' or that '*these are the living beings*'? But, in accordance with this theory all the *Sruti* passages,—which declare the equipment of the ego with 'women, conveyances', and the fact of his being 'desirous of the world of the Fathers &c.', and lastly the fact of its being 'one' &c., &c.,—would not be explicable. Not so; because there is no contradiction in the fact of the Self of all obtaining all the results; just like the fact of all such substances as the jar &c., belonging to clay. If it be urged that 'if it be the Self of all, then it would be connected with pain also,'—we deny

this ; because pain too being the Self, there is no contradiction in this. As a matter of fact however, all pain is imposed upon the Self by the assumption of Ignorance, just as the imposition of the character of the serpent on the rope. And inasmuch as the Ignorance, the cause of pain, is destroyed by means of the cognition of the true nature of Self, there is not the slightest chance of any pain affecting the Self. On the other hand, such desires, as are due to the volition of pure *sattva*, and are resident in the mind alone, with regard to all objects, have a connection with the body of the Lord. And the theory of the Vedanta is that it is the Supreme One, which becomes the enjoyer, through the limitations ; and consequently, all usages based upon Ignorance refer to the Supreme Self alone, and to nothing else. 'By speaking of the person that is seen in the eye' what was meant by *Prajāpati* was the shadow-Self, and it was something else that was spoken of in connection with dreams and deep sleep ; and none of these three mean the Supreme Self as characterised by freedom from evil &c.'—such is the view held by some people, who explain, 'in the following manner, the purpose of the instruction of the Self in the shapes of the shadow &c : these are explained in the beginning, with a view to avoid the confusion in the mind of the listener who is addicted to external objects of sense, by the hearing of an extremely subtle object, in the shape of the Supreme Self, which is highly incomprehensible. Just as, on the second day of the month, one who wishes to show the thin crescent of the moon to some one, begins with pointing to the

branch of the tree in front of the moon : 'just look here, there is the moon, then he points to another higher object, such as the top of the hill, and going on in this manner, he points out the moon ; and then the other person sees the moon. In the same manner, it was not the Supreme Self, that was meant by *Prajāpati* to be expressed by the three expressions, 'the person in the eye &c'; in the fourth expression, the listener is carried beyond the mortal body, to incorporeality, the form of pure light ; in which one becomes the best of men playing and enjoying the company of women &c. Well, certainly this explanation is very pleasing to the ear ; but such cannot be the meaning of the Text. 'Why ?' Because if such were the meaning, then,—after having begun with the 'person that is seen in the eye,' whereby the disciples comprehended the Self to be the shadow, *Prajāpati* thought this to be a miscomprehension on their part, and then with a view to remove this, he brought forward the example of the 'cup of water' and questioned them as to what they saw there &c., &c., and then lastly explained them the instance of the 'adornment' &c., —all this would become meaningless, if *Prajāpati* had wished only to explain the nature of the Self as being that of the shadow—'the person seen in the eye'. And further, when he himself would have declared a fact a reason would have to be given, as to why he wished to set aside that declaration ; and it would be necessary for himself to bring forward reasons for the removal of the conceptions of the Self, as the Self in dream and in deep sleep: But no such reasons are given ; thence, we conclude that

*Prajāpati* did not mean to teach them the form of the Self to be the shadow in the eye. *Secondly*, if the declaration were in the form that 'it is the seer that is seen in the eye', then the said interpretation would have been right, because having mentioned 'this itself', what *Prajāpati* declares is the seer. If it be urged that 'it is not the seer that has been mentioned in connection with the dream',—we deny this; because the sentences that follow are qualified by 'as it were' in 'sheds tears as it were,' and 'is conscious of pain, as it were'; and it can be none other than the seer that moves about, in a dream, attended upon; because, this fact is established by reasoning, in another *Sruti* passage: 'Therein, is the *Purusha* self-luminous.' Though during a dream the person is conscious, yet that consciousness does not serve as an organ for the perception of the dream experiences; this consciousness being itself only perceptible, as the substratum of the impressions left by the waking state, just like a coloured piece of cloth; and this does not go against the self-luminosity of the seer. *Thirdly*, both during the waking and the dreaming states, one knows the living beings and himself—as 'these are living beings' and 'this is I'; and it is only when there is the chance of a thing, that there can be any denial of it,—such as 'it knows not &c.' Similarly, it is only for a conscious being, who has a body, that there is no freedom from pleasure and pain due to Ignorance; having said this, it is added that for the same conscious Being, when without a body, just as knowledge

appears, the contact of pleasure and pain is denied,—the denial being only of such pleasure and pain as there was a chance of—by the sentence 'the incorporeal Being, Pleasure and Pain do not touch.' And it is proved in another *Sruti* that 'one and the same Self moves along untouched, in both the waking and the dreaming states, just like a large fish.' It has been said that 'the Serene Being rising from the body, enters into something else, rejoicing with women &c.,—and this something else, is apart from the Serene Being spoken of as its substratum, and this is the best *Purusha*.' But this is not true; because, even in the fourth explanation, it is explained as '*This it is.*' If something else were meant, then *Prajāpati* could never have expressed it as before, and thus told a lie: and further the charge of falsehood would also apply to the declaration. 'That thou art,' which has been addressed to one, who has entered into the body, which is a modification of his Self, after such *entrance* has been explained as belonging to Pure Being, the Creator, who is something other than Fire, Water and Food. For, the proper form of declaration would have been—'In that, wilt thou be rejoicing with women &c.,'—if the best *Purusha* were something other than the serene and blissful Being. And again if the 'Highest' were something other than the human Self, then the instructions could never have concluded with 'all this is the Self alone,' after having taught that 'It is I that am in the Highest.' And also we have another *Sruti* passage declaring—'There is no seer other

'than this &c., &c.' Nor could the word 'Self' be used in all *Srutis*, with regard to the Supreme Being, if the counter-Self (ego) of all creatures were not the Supreme Being itself. Therefore it is established that the Self, treated of here, is one only. Nor does worldliness belong to the Self; because, the world is simply imposed upon the Self, by Ignorance. Just as the misconceptions of serpent, silver and dirtiness with regard to the rope, the mother-o'-pearl and the sky, cannot be said to belong to these latter. By this has been explained the sentence that 'for the bodied being, there is no freedom from pleasure and pain.' And it has also been established, as mentioned above, that it becomes 'conscious of pain, as if were' and not that it *really* becomes conscious of pain. It is only because such is the explanation, that in the case of all the four explanations, *Prajāpati* adds: 'this is the Self, the Immortal &c.'; even if '*Prajāpati*' be taken as a hidden name of the *Sruti*, then too the declaration could not but be true; and it is not proper to assert this to be false, on the ground of some false reasonings; because there is no authority higher than the *Sruti*. If it be urged that 'it is an unmistakeable fact of perception that the Self is really conscious of pain &c,'—we deny this; because such consciousness of pain too may be explained as other sense-cognitions, such as 'I am free from old age, I am old, I am born, I am long-lived, I am fair, dark, dead and so forth.' If it be said that 'all these are true',—(We reply) the truth is really very hard to comprehend; so much so that even the king of the gods, though instructed,

by means of the instance of the cup of water, as to the imperishable character of the Self yet become confused, and said, 'It is really annihilated.' And the greatly intelligent Virochana too, the very son of Prajā�ati himself, understood the body itself to be the Self. And it is in this ocean of *Indra*'s fear with regard to the perishability of the Self, that the atheists have been drowned. So too, the Sāṅkhyas, even after they have comprehended the Seer to be something apart from the body, leave hold of the authority of the scriptures, and so stay behind in the regions of Death as characterised by other theories. So too, the other philosophers, Kanīda and others, have busied themselves with purifying the substance of the Self as endowed with nine different properties of the Self,—just like the washing of the *reddened* cloth by means of different salts. So also the sacrificists—*mīmāṃsakas*—having their minds withdrawn from the wordly objects, though resting upon the authority of the *Vēda*, look upon the Supreme Reality of the unity of Self as *annihilation*, like *Indra*, and so keep moving up and down by means of pulley, as it were. What then is to be said of other insignificant creatures, devoid of wisdom, who, by their very nature, have their minds conquered by the external objects of the world? Therefore, the Supreme Reality of the unity of Self can be rightly comprehended only by those *Paramahansa*—Renunciates, who have renounced all desire for the external world, who have nothing else to fall back upon, who have accepted the highest

state of life, who are engaged only with the conception of the Vēdānta,—the highly revered ones, following, as they do, the doctrine laid down by Prajāpati in the four aforesaid sections; and hence to-day too, it is only such revered ones, and none others, that teach this doctrine.

अशरीरोवायुग्रं विशुत् स्तनयिनुगशरीण्येतानि तदथेतान्य-  
मुष्मादाकाशात्समुत्थाय पां ज्योतिरूपसंपद्य स्वेन ऋषेणाभिनिष्प-  
दक्षते ॥ २ ॥

'Unbodied is Air, *A'kāsa*, Lightning, and Thunder,—all these are without bodies. Now, as these, rising above that *A'kāsa*, and having reached the highest light, appear in their own form. (2)

*Com.*—An example is brought forward to show how, after rising above the body, the Self reaches its own form,—the Self being the incorporeal serene Being, being falsely identified through Ignorance with the body, and thus appearing as bodied. The Air is 'unbodied',—i.e., without a body consisting of the head, hand &c. 'The *A'kāsa* Lightning and Thunder,—all these are without bodies.' And just as at the end of the purpose of these, in the shape of rain, rising above 'that *A'kāsa*'—the *Sṛuti* on earth speaking in this manner of the *A'kāsa* of the heavenly regions,—these—*A'kāsa* and the rest—have been reduced to one form, not being recognised in their respective forms of air, &c., as being reduced to the one form of *A'kāsa*; just as the serene Being, in the state of Ignorance, is reduced to the state of the body;

these, *A'kāsa* &c., rise above that *A'kāsa* of the Heavenly regions, for the purpose of the accomplishment of rain. How is this accomplished? When the winter has passed, they reach the 'highest light' of the Sun—*i.e.*, coming in contact with the heat of the summer Sun, they are separated, and thus appear in their own respective forms of the '*Purovīta*' &c., relinquishing their former calmness; the *A'kāsa* reverting to the state of the earth, the mountain, the elephant &c., the lightning to its own condition of streaks of light, the thunder to its state of thunderings and thunderbolt,—all these appear in their own respective forms, on the approach of the rainy season.

एवमेवं प संप्रसादोऽस्माच्छरीरात्समुत्थाय पां ज्योतिरुपसंपद्य  
स्वैन म्येणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्की-  
डब्रममाणः श्रीभिर्वा यानैवां ज्ञातिभिर्वा नोपजनः स्मग्निदः श-  
रीरः स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिन्छरीरे प्राणो  
युक्तः ॥ ३ ॥

'Thus does this serene Being, rising above this body, and having reached the highest light, appears in its own form. That is the highest person; there he moves about, laughing, playing and rejoicing, be it with women, or conveyances, or relatives,—not minding the body in which he was born. Like the horse to the cart, so is the *Prāna* attached to this body.' (3)

*Com.*—Just as in the example cited, air and the rest are reduced to the form of *A'kāsa*—so in the same manner, the serene Being, the human Soul,

being reduced by Ignorance to identity with Self,—in the way of thinking 'I am the son of that man, I am born, I am old, I shall die and so forth'—, having been awakened to its reality, by such instructions as those imparted by Praśnāpati to *Indra*—as that 'you are not of the body or of the senses, you are That, &c., &c.'—, and thereby rising above this body, like Air above *A'kāsa*, and recognising its own true nature, as lying apart from the body, renounces the notion of the body being his Self, and thereby 'appears in Its own form,' as explained above. 'That is the highest person': the person in the eye and that cognized in dreams are the manifested, while unmanifested is the person, asleep and at perfect rest, which is free from the body, and fully equipped in its own nature. Among all these the serene Being, resting in its own nature, is the best, in comparison with the perishable and the Imperishable, the manifested and the Unmanifested. This serene Being is described in the *Bhagavadgītā*. That serene Being, resting in its own nature of the universal Self, moves about,—sometimes as *Indra* &c., 'laughing', or eating all desired foods, high and low, sometimes playing and rejoicing with women &c., only in the mind, these being created in the mind by the mere force of will, these women &c., being those of the regions of *Brahman*, or of this world; not thinking the body that is born of the conjunction of man and woman, or that which was born for himself—i.e., into which he was born: as any thought of the body would only cause pain; as the body abounds in pain. If he does not think much

which has perceived, then he ceases to be omniscient.' That does not touch the position; because the mistaken notions, though the body was born, have all been destroyed by knowledge; hence the body is as good as unknown, and as such the not thinking of it does not mean any lessening of his omniscience. For certainly, that which is experienced by the intoxicated person, or by some one under the evil influence of a planet, is not necessarily to be thought of, even after the intoxication, or the planetary effects have passed off. In the same manner, in the present case, that which is experienced by wordly persons, under the influence of Ignorance, does not affect the universal Self free from the body; because of the absence of Ignorance, the cause of these. Those true mental desires, covered by untruth, that are experienced by such persons as have washed off all taint of Ignorance, are connected with the aforesaid universal Self, inasmuch as they owe their manifestation to Knowledge; and hence these are pointed out simply with a view to eulogise the Knowledge of Self; hence, the explanation given is a very proper one: 'those in the world of *Brahman*, &c.' which means that wherever they may be, they turn out to be in *Brahman* alone, because *Brahman* is the Self of all. 'Being only one,—not seeing anything else, not hearing anything else, not knowing anything else, that being the highest—and yet rejoicing in seeing the desires of the world of *Brahman* and also those of this world, is a contradiction: the one not seeing anything else, and at the same time seeing something else.' This

is no fault; because this objection has been met and set aside in another *Sruti* passage: there being no destruction of the sight of the seer, he appears to be seeing; and he is said to 'not see', because of the fact of the non-existence of the desires apart from the Self. Though even in deep sleep, as in the liberated state, the absence of any second is common,—as it has been already declared—'whereby would it see what?' And *Prajāpati* has also said how the *Purusha* in the eye appears, being as he is incorporeal and free from evil, &c., &c. And now begins the description of this *Purusha* as he is directly seen in the eye. Now what is the cause of seeing him in the eye? This is explained by means of an example: just as the horse, or the ox—the word '*Prayogya*' meaning *that which is yoked*—, is attached to the cart—the word '*A'charana*' meaning *that by means of which one moves along*—, for dragging it along; so in this body, which takes the place of the cart, '*Prāna*', with its five-fold functions, together with the *Mind* and *Buddhi*,—which means the Conscious Ego, with its Self covered over by the two faculties of cognition and action—is attached, for the purpose of experiencing, the results of its past deeds. The *Prāna* is appointed to the functions of seeing, hearing and motion by the Lord, just as the general manager is appointed to his functions by the king;—the ideas working in the mind of the Lord, being 'where shall I go after death, wherein, during rest, shall I rest' as declared in another *Sruti*. And it is of this *Prāna*, that the sense of sight, the eye, is a part, being the means of perceiving colour.

अथ यत्रैतदाकाशमनुविष्णणं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथं यो वेदेदं जिग्राणीति स आत्मा गन्धाय ग्राणमथं यो वेदेदमभिव्याहराणीति स आत्माऽभिव्याहांगय वागथं यो वेदेदः शृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

"Now where the eye has entered into *A'kāsa*, that is, the person in the eye, and for his vision is the eye. He who knows, 'may I smell this', that is the Self, the nose being the organ of his smelling. He who knows 'may I speak,' that is the Self, speech being the organ for his speaking. And he who knows 'may I hear this,' that is the Self, the ear being the organ of his hearing." (4)

*Com.*—When the eye has entered into *A'kāsa*—i.e., the space in the black pupil of the eye in the body—then that is the unbodied person in the eye, which forms the subject of the discourse, and for his perception of colour, the eye is the organ. The Supreme Incorporeal One is perceived therein by means of sight, for the sake of whose vision the organ of vision is put in the body. The assertion of *Prajāpati* that 'he is in the eye', refers to all the organs of sense; since the perceiver of all sense-objects is the same person; the 'eye' being specially mentioned in the *Srutis*, simply because it is in the eye that he is seen most distinctly; as says the *Sruti* 'what I have seen, becomes the true'. And again one who, in this body, knows 'may I perceive good and bad smell,' that is the Self; and for his perception of smell, the nose is the organ. One who knows 'may I say this speech,' that is the Self; and for the accomplishment of his

ction of saying, speech is the organ. One who knows 'may I hear', that is the Self ; and for his hearing the organ is the ear.

अथ यो वेदेदं मन्वानीति म आत्मा मनोऽस्य देवं चक्षुः स वा  
एतेन देवेन चक्षुषा मनस्तान्कामाश्पश्यन्ते ॥ ९ ॥

One who knows 'may I think'; that is the Self ; the mind is his divine eye. And it is by means of his divine eye of the mind, that he sees the desires and rejoices. (3)

Com.—One who knows 'may I think this,'—i.e., think with the mind alone, free from any contact with the functions of the sense-organs—'As who knows this, that is the Self'; since such is the expression in every case, it follows that Knowledge, or Consciousness is the form of the Self. Just as when it is asserted that 'that which shines in front is the sun, that which shines to the south, to the west, to the north, and upwards, is the Sun,' it follows that brightness is the nature of the Sun. The organs of sight &c., the eye and the rest, are for fulfilling the functions of seeing and the rest; this fact being inferred from the capability of the Self. While the fact of the Self being an agent of cognition is based upon its mere esse and not as its function; just as brightness of the Sun is based upon its mere existence, and is not a function of it. Mind is the divine eye of the Self—divine means 'extraordinary.'—Unlike the other organs; and 'eye' means that by means of which one sees. All the other sense function only at the present time; hence they are

not divine ; while the mind is an organ of perception extending over the three periods of time, free from discrepancies, and is the organ for perceiving all subtle and distant objects ; and as such, it is called the 'divine eye.' The Liberated One, having reached his own form, freed from the body and organs proceeding from Ignorance, having reached the state of the universal Self, becoming pure like the *A'kāsa*, the Lord of all, with the sole limitation of the mind, sees all desires, by means of this Lord of the mind, whose vision extends like the light of the Sun, and thereby rejoices.

य एते ब्रह्मलंके तं वा पतं देवा आत्मानमुपासते तस्यासेषाऽ  
सर्वे च लोका आत्माः सर्वे च कामाः स मर्दांश्च लोकानाप्नोति  
सर्वांश्च कामाभ्यस्तमात्मानमनुविद्य विज्ञानार्तीति ह प्रजापतिस्तु-  
वाच प्रजापतिर्लब्धात्र ॥ ६ ॥

'Those that are in the world of *Brahman*. The *Devas* meditate upon this Self. Therefore, all worlds and all desires are obtained by them. And he who knows this Self, and understands It, obtains all worlds and all desires ;'—Thus said *Prajāpati*.—yei *Prajāpati* said this. (6)

Com.—It is now explained what these 'desires' are : Those desires 'that are in the world of *Brahman*'—hidden, like golden treasure, beneath the false attachment to external objects,—such are the desires that the Liberated One obtains. And because this Self was explained by *Prajāpati* to *Indra*, therefore the gods, having heard of It from *Indra*, even now, meditate upon that Self.

And because they meditate upon It, therefore, all words and all desires are obtained by them. The meaning is that the result for which *Indra* dwelt with *Prajāpati* as a religious student, for a hundred and one years—that result was obtained by the gods. It may be urged that ‘such may be the lot of the lucky gods, but it cannot belong to human beings of the present day, because these latter have short lives, and little understanding ;’ hence it is added : He obtains all worlds and all desires, even now-a-days,—one who knows that Self, like *Indra*, &c., and understands It. Thus in general did *Prajāpati* say. Therefore the knowledge of Self, and the acquiring of the results thereof, belong equally to all men. The repetition is meant to point out the end of the section.

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Thus ends the Twelfth *Khanda* of *Adhyāya VIII.*

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## ADHYA'YA VIII.

### KHANDA XIII.

स्यामाच्छब्दं प्रपद्य शबलाच्छ्यामं प्रपद्येऽश्वं इव रोमाणि विघूय  
पापं च द्व इव राहेर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्म-  
लोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

'From the Dark, I come to the Variegated; from the Variegated, I come to the Dark; shaking off all evil, as the horse shakes off its hairs,—and as the moon freeing itself from the mouth of *Rahu*,—so shaking off the body, and having fulfilled all ends, I obtain the uncreated world of *Brahman*;—Yea, I obtain it.' (1)

Com.—'From the Dark, &c.,' is a sacred *mantra* put down for repetition, or for meditation. 'Dark' is any deep colour; the *Brahman* in the heart, which is dark, as it were, because of its incomprehensibility; and having known this *Brahman* in the heart, by meditation, from that 'dark' I come to the 'variegated'—i.e., the world of *Brahman*, which is, as it were, 'variegated'—the variegation being due to the world of *Brahman* mixed with numerous desires, with regard to the forest, &c.; that is I reach this variegated world of *Brahman*, either in the mind now, or after the falling off of the body. Because from the variegated world of *Brahman*, with a view to the differentiation of Names and Forms, I am come to the dark state of

the Brahman in the heart. That is to say, for this reason, I come to the variegated Self, in its own natural form. It is next explained how 'I reach the variegated world of Brahman': Just as the horse, shaking off its hairs, removes its fatigue and also dust from hairs, and becomes clean,—so having shaken off all evil in the shape of Virtue and Vice, by means of the Knowledge of Brahman in the heart; and as the Moon, freeing itself from the mouth of Rāhu, becomes bright, in the same manner, having 'shaken off'—given up—the body, the receptacle of all evil, and having, by means of meditation, my ends fulfilled, I reach the 'uncreated'—eternal—world of Brahman. The repetition is for the sake of the closing of the mantra.

Thus ends the Thirteenth Khaṇda of Adhyāya VIII,

### ADHYĀYA VIII.

#### KHAṄDA XIV.

आकाशे वै नाम नामरूपयोनिर्वहिता तेऽयस्ते॥ तदेष्व लै-  
कुलेष्व राज्ञात्मा प्रजापतेः सभां देशं प्रपद्ये यशोऽहं भग्नमि विजयं  
यानां यशो गतुं यशो विजया यशोऽहं मनुष्यानां तेस स हाहं कश्चित्  
यशः इत्येतमदत्कमदत्कम इयेन लिङ्मुमाभिज्ञां लिङ्मु माभिज्ञाम्

'That which is called *Akāśa* is the revealed  
Names and Forms; and that within which they  
are contained that is Brahman, the Imperishable.'

Self. I come to the assembly of *Prajāpati*, to the house. I am the glory of the *Brāhmaṇas*, the glory of kings, and the glory of the *vaisyas*. I wish to obtain that glory; I am the glory of glories. May I never go to the red and toothless, though devouring, slippery abode,—yea, may I never come to it.

(1)

Com.—‘*A'kāsa*’ is meant to point out the definition of *Brahman*, for the purposes of meditation. ‘That Self, which is called in the *Srutis* ‘*A'kāsa*’,—because like *A'kāsa*, it is incorporeal and subtle—that is the revealer or manifester, of the Names and Forms that lie latent in It, which are the seeds of the world, and which are like the foam of water. And that *Brahman* wherein these Names and Forms are located,—that which is within these Names and Forms, untouched by these,—that is *Brahman*, different from Names and Forms, untouched by Names and Forms, and a revealer of these; such is *Brahman*. This it is that has been described in the *Maitreyi Brāhmaṇa*,—the One all-pervading entity, being Consciousness alone. It is always in the form of Consciousness. Thus the two sections become reconciled. It is explained how this is understood. ‘That is the Self’: The Self, of all creatures, the counter-consciousness, is self-cognisable; and it is in the form of this Self, that it is comprehended that the incorporeal and all-pervading Self, like *A'kāsa*, is *Brahman*. And that Self-*Brahman* is immortal, never capable of death. Then follows a mantra. *Prajāpati* here is the four-faced *Brahma*—I come to his assembly, his house.

prepared by the Lord. And further, I am the glory—i.e., the Self—of the *Brahmanas*; since it is the *Brahmanas* that particularly meditate upon It, therefore I am their glory; so also of kings and *rājeyas*. Since these too are entitled to such meditation, therefore I am their Self. 'I wish to obtain that glory.' 'I am the glory'—Self—'of the glories' i.e., of the selves, in the shape of the body, the sense-organs, the mind and *buddhi*. It is explained why I come to this, &c., &c. May I never come to the 'syēta';—in colour resembling the ripe plum, i.e., red, 'adatka'—tooth-less—and yet 'adatka'—devouring female organ (which devours or destroys the glory, strength, knowledge and virtue of those that are addicted to it), 'lindu' slippery,—'syēta,' abode. The repetition is meant to show the extremely undesirable character of the 'abode.' (The meaning of the last sentence being 'may I never be born again.')

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Thus ends the Fourteenth *Khanda* of  
*Adhyāya VIII.*

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## ADHYAYA VIII.

### KHANDA XV.

अद्वैतद्वासा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाम्य  
 आचार्येकुलाद्वैदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्यः  
 कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मानि सर्वेः  
 द्विद्याणि संप्रतिश्राप्याहि॑ सम्सर्वभूतान्यन्यत्र तीर्थेभ्यः स स्वल्पवेदं  
 वर्त्यम्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनः  
 रावर्तते ॥ १ ॥

'This Brahman declared to Prajāpati, Prajāpati to Manu, and Manu to his children, one who has studied the *Vēda* at the place of a Teacher, according to the prescribed rule, during the time left, after performing the duties to the Teacher, and having obtained his discharge, settled in his house, studying the *Vēda* in some sacred place, and the begotten virtuous sons, having withdrawn all his senses into the Self, never giving pain to other creatures, except at certain specially ordained places and times,—one who behaves thus throughout his life, reaches the world of Brahman, and does not return,—yea, he returns not.' (1)

Com.—This Philosophy of the Self—with all its accessories—together with the eight-sectioned treatise beginning with an explanation of the syllable 'Om' and treating of all its various meditations—Brahman, Hiranyagarbha, or the Supreme Lord, declared to Prajāpati, i.e., to Kasyapa. Kasyapa declared it to Manu, his son, and Manu to

the children. Thus then the Philosophy of the  
Upavedas, having passed through all these sacred  
traditions has come down to this day. It may be  
urged that 'as the science of the Self has been  
revealed in the 6th, 7th and 8th *Adhyāyas*, as  
leading to a desirable result, it would seem that  
sacrifices have no use'; and with a view to remove  
all notions of such uselessness, it is added how  
sacrificial actions, when performed by the learned,  
bring about exceptionally good results. 'Having  
studied the *Veda*, together with its meaning, at the  
place of a Teacher, according to the prescribed  
rules of study': With a view to show that attend-  
ing upon the Teacher, is more important than all  
other duties laid down in the *Sruti*s, it is added:  
'Having studied the *Veda* during the time that is left,  
after the performance of the duties to the Teacher.'  
The *Veda Pūraṇa* thus studied by one, keeping  
strictly within the limits of prescribed conduct,  
brings about the results of a Knowledge of sacri-  
fices, which can never be obtained by any other  
means. 'Having been duly discharged'—i.e.,  
having finished all enquiry into the nature of  
duty, having returned from the Teacher's house  
taking a wife in accordance with proper  
rites, and then settling as a house-holder, duly  
engaged in the performance of all prescribed  
duties; of all such duties, the Study of the *Veda*  
is the most important,—in order to show this it is added:  
'in a sacred place, which is secluded, sitting down  
properly and studying the *Veda*, repeating the *Hymns*  
and performing his daily rites, as much  
as in his power, living according to virtuous

sions, and prepared virtuous disciples—, by keeping them controlled within the limits of virtue—, having withdrawn all his senses within the Self,—i.e., the *Brahman* in the heart,—which also includes the renunciation of Actions—, not giving pain to any creatures, either moving or unmoving, except at specially ordained times and places.' All this belongs equally to all men, in whatever state they may be ; other *srutis* declaring the impropriety of giving pain to any creatures, except at the times and places specially ordained in the scriptures continuing a house-holder, and being entitled to, and duly performing all these duties, throughout his life—i. e., one who behaves in the aforesaid manner, all through his life,—reaches the world of *Brahman* on the death of the body ; and he does not turn to a body again; because such return is distinctly prohibited. That is to say, having reached the world of the caused *Brahman* by way of the 'Light' &c, he continues to live in that world, so long as that world lasts; and before this he does not return. The repetition is meant to point to the end of the Upanishad-Philosophy.

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Thus ends the Fifteenth *Khanda* of *Adhyaya VIII*.

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Thus ends the Eighth *Adhyaya*.

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*Om Tat Sat.*

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*Peace to all Beings.*

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Thus ends the *Chāndogya Upanishad*.

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